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CATO MAJOR.

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CICERO'S

CATO MAJOR

(DE SENECTUTE)

EDITED BY

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WITH INTRODUCTION

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PREFACE.

No work more suitable than "Cato Major" could have been selected by the University authorities as the prose Latin of Junior Matriculation. Cicero's political philosophy and speculative philosophy are difficult; but in his moral treatises,—especially in the little essays on Old Age and Friendship,—his style is very simple. Sometimes *names* are bugbears, and the name "philosophy" has frightened away many a student from some of the richest treats in all literature.

The main topic of the so-called Dialogue on Old Age is peculiarly attractive, even to the youthful student. As he is led on, step by step, through the artless arguments—arguments not of the head, but of the heart—he becomes more and more attached to the old man who speaks through the lips of Cato. The last chapters, containing Cicero's views regarding the immortality of the soul, are most enchanting. As the pagan philosopher reaches the last round of his climax, and grapples with the grandest problem that can engage the attention of man,—as he "stretches out his lame hands of faith" and almost grasps the truths of Revelation,—as his airy vision fills him with momentary rapture,—the earnest student is carried away with him into regions far above the petty concerns and the mechanic philosophies of this "working-day world."

It is necessary to notice some of the special features of the present edition of the "Cato." The desire of the editor to make the work as valuable as possible has led him to depart in several respects from the beaten path.

The Introduction by Prof. Hutton will be highly prized by all the friends of classical literature in this country.

The Examination Papers—the contributions of twenty-four masters—supply data for forming an accurate estimate of the collective opinion of the Classical Masters of the Province regarding the proper scope and character of a matriculation paper in Latin. The editor takes this opportunity to thank his friends for their generous aid in the accomplishment of his design.

An old text has been reproduced in this edition for various reasons. The public examiners still see fit to set before candidates selections from the old texts of classical authors. Many of our classical masters hesitate to discard the orthography of Latin words with which they became familiar in their boyhood. Canadian classical editors have hitherto clung to the old forms. Examiners and masters and editors all admit that the science of philology has advanced with long strides during the last twenty years. Every one knows that *coelum, coena, caeteri*, are baseless fictions; yet the antiquated forms are still in vogue. In the notes of this edition the attention of the student has been called to many time-honored blunders.

In the matter of etymology, too, we have stagnated long enough. In the present editor's edition of Virgil's Æneid, Book V., it was thought expedient to give many of the old derivations. In this edition of "Cato," the obsolete assumptions of the old grammarians have been entirely abandoned, and the more rational explanations of modern philologists have been adopted. Harper's Latin Dictionary (Andrews's Freund) has been followed in almost every case. This lexicon will probably within ten years be the standard authority on Latin orthography and etymology wherever the English language is spoken.

In the notes, the editor has collated from many sources everything that would tend to elucidate the text. His obligations to the different authorities consulted have been acknowledged throughout the notes.

St. Mary's,

May 1st, 1883.

INTRODUCTION.

1.

The ordinary division of history into ancient and modern. it has often been remarked, is fundamentally misleading, as in fact is every division, the basis of which is placed in the meaningless distinctions of chronology. Why should we speak of the history of the Afghans of to-day, or of the Boers of to-day, as modern history, whilst we relegate that of the Romans of Cicero's day to ancient history? The former peoples have little in common whether for good or for evil with the modern spirit: if we seek to view them in the light of historical parallels drawn from the history of our own country, we must go back, in the case of the Afghans, a thousand years or more, in the case of the Boers to the sailing of the May-flower and the colonization of Massachussets. The Romans of Cicero's day on the other hand have little in common with the ancient spirit: even their macchiavellian statesmen, their fashionable school of erotic poets, and their erastian augurs are figures of thoroughly modern cast: their bodies have long since been consumed upon the funeral pyre, but their souls are marching on in all the capitals of Europe.

The truth of this is apparent in the interest which is felt in Cicero and in his great contemporary Cæsar. More than nineteen hundred years have passed since Cicero published his pamphlet in honour of Cato and was

answered by the "Anti-Cato" of Cæsar: yet, though the name of Cato is no longer so prominent, the pamphlets still continue, indeed are more eloquent and elaborate and interesting than before: the scurrility of the "Anti-Cato" has given place to the decorous eloquence of Mr. Froude's "Cæsar," and the hyperbolical rhetoric of Cicero, to the good sense of Mr. Trollope.

The battle on the whole cannot be said—until quite recently at any rate—to have exalted the fame of Cicero: the amusing and spirited "blasphemies"[1] of Mommsen, who shares with Mitford what Lord Byron described as the best qualification for a good historian—vehement prejudice, have produced a deep impression, and made contempt for Cicero fashionable: in addition to this a well-considered belief in the superiority of Roman Imperialism to that Republic for which Cicero poured forth his eloquence and his life-blood, has evolved other beliefs less well-considered, regarding the guilt or folly of Cicero himself: even the conscientious and melancholy Brutus is dwarfed into a vulgar extortioner, whilst to the mind of one historian[2] the Catilinarians themselves, the bankrupt anarchists who fought under a Sullan officer and a Marian eagle, present the appearance of a genuine political party.

There are signs however that the wave of Cæsarian enthusiasm has spent its force. Mr. Goldwin Smith in an essay[3] on "The last Republicans of Rome" has even ex-

1 I quote the word from a review of Mr. Froude's book in the *Spectator* some months ago from the pen of a well-known Oxford scholar. The word happily indicates the nature of the reverence which used to be felt for "Tully."

2 Professor Beesly in the *Fortnightly Review* (vols., I. and V.) on Catiline Cicero and Clodius.

3 *Macmillan*—April, 1868.

pressed a doubt whether – in spite of the labours of Tiberius and Claudius—the empire really secured good government for the provinces: and most persons, though they may be unable to go so far as this, will probably prefer the appreciative and sympathetic tone of his essay, and of Mons. Gaston Boissier's admirable "study"[4] of the Republican leaders, to the rancour of Mommsen.

Cicero's memory in fact has met with a fate not unlike Aristotle's: revered[5] by the mediæval world as second only to the Fathers of the Church and the Greek philosopher of Stagira in his doctrines, whilst in style his pre-eminence was undisputed and the literary world was more "Ciceronian"[6] than Cicero himself, he yet like Aristotle found iconoclasts at last: his unarmed rhetoric has been ridiculed as mercilessly by the professors militant of victorious Germany, as were the obscure metaphysics and word-fencing of Aristotle by the intolerant champion of physical science, Lord Bacon. Saner criticism, it is probable, will vindicate Cicero's claim, not indeed to irrational worship, but, to rational respect, as it has already vindicated the claim of Aristotle.

2.

We may now review the life of Cicero. Born in the town of Arpinum in Latium in the year 106 B.C., and belonging to a family of equestrian rank, that is, as we should say, to the wealthy middle class, he inherited thereby certain

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4 Cicéron et ses amis, étude sur la société Romaine du temps de César, par Gaston Boissier. Paris, Hachette, 1879.

5 See for example Roger Ascham in the second book "teaching the ready way to the Latin tongue" passim.

6 See Erasmus' "Ciceronianus."

predispositions and tendencies, both moral and political, which largely swayed his after life. An Italian rather than a Roman, he possessed in a larger degree than any of his contemporaries the perfervid Italian temperament: excitable as a child, vain as a woman, eloquent and witty as an Athenian, living wholly in the moment, capable of the wildest exultation and the most abject despair, susceptible without conscious insincerity to the attractions of characters the most opposite to each other—he numbered friends among witty debauchees like Cælius, Epicurean art connoisseurs like Atticus, litterateurs and statesmen like Cæsar, and Puritanic stoics like Cato and Brutus. Dependent for self-respect[7] upon the respect of others, Cicero presents in every way a signal contrast to the proud, stern, silent and narrow-souled Roman, who stamped himself upon the imagination of most of us in childhood: and it is most unjust to demand from him the dignity and reticence of a primitive Roman or an Englishman. His Italian origin again helps to explain his failure as a statesman: himself a "new man," or parvenu, he sought to lead the proudest aristocracy on earth, and to do this solely by the might of his brains and tongue: even had brains and tongues been the ruling factors in Roman politics, which they were not, he might well have failed: he had not sufficient strength of character: the scorn which he felt for the titled followers, whom he sought to educate, those followers returned:[8] it is this which distinguishes him from the late leader of the English nobility,

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7 One of the last oracles of Delphi was delivered to Cicero and bade him be governed by his own conscience and not by the applause of men.

8 The nobles murmured for example when Cicero aspired to live in a house formerly owned by the aristocrat Catulus (ad Atticum, IV. 5.)

who in some other respects, in his isolation from his own party, in his caustic and unscrupulous wit, in his suppleness and disregard of consistency, and in his facility for clothing a policy or veiling a want of policy in telling phrases, not seldom recalled Cicero.

It was by a spirited attack[9] on the extreme members of this party and on the legislation of Sulla that Cicero gained his first distinction in public life: this speech won for him the esteem of the moderate men of all parties and of the Italians, the soundest member of the body politic. His next effort was the famous denunciation of the tyrannical governor of Sicily, Verres; a denunciation which, when read in the light of the commentary furnished by his own administration of Cilicia, deserves recognition, even though we remember that such denunciations were the received methods by which a young politician sought to make his mark in Rome and that the same lips which gibbeted Verres defended Fonteius.

In the year 63 B.C. he stood for the consulship and defeated Catiline with whom he at one time contemplated a coalition. This fact coupled with a passage[10] in the speech in defence of Cælius has been used as an argument for Catiline's high character. But if all Cicero's friends are to be white-washed, strange results will follow: Cælius and Dolabella will appear—positively for the first time—as high principled statesmen: after which, Roman history may be relegated to the province of the romancing novelist. Cicero's candidature seems to have been supported by the Italians of the country towns, by honest and moderate men

9 Oratio pro Sex. Roscio Amerino.
10 Oratio pro Cælio (chap: 6.)

of all schools, and partially by the great houses. That he did not rely wholly or chiefly on the latter is proved by his bearing during the first months of office: he poses as the "first democratic consul" and speaks respectfully of the Gracchi. His astuteness and vigilance in the exercise of his office detected and baffled the anarchical designs of Catiline and saved Rome: a service which made his name a power among the respectable classes throughout Italy, and which posterity would have remembered better had its author permitted us now and then to forget it. In the absence of the army this master of words was a real force in politics, and Cæsar, whom the preservation of the constitution annoyed, expressly compared[11] his position, though not his temper, to that of Sulla. The great object of his consulship and in fact of his whole life—the establishment of friendly relations between the wealthy mercantile class of the equites and the aristocrats of the senate—was for the time realised.

With the end of the year 63 B.C. and the return of Pompeius with his army from the East, there came a darker spirit to rule the storm, and Cicero entered on that long period of dishonourable subservience to the triumvirs, which lasted substantially till the outbreak of war. His letters show him to us at his worst: deprecating the unbending honesty of Cato,[12] palliating the extortions of the tax-farmers,[13] and pleading "forcibly and copiously in not the most honourable cause."[14] In 58 B.C. through

11 Sallust, "Catilinarian Conspiracy," ch: 51. The oration against Cicero attributed to Sallust declares that the difference between Sulla and Cicero is only one of name. Clodius repeated the same charge in the senate (ad. Att. I. 16).

12 Ad. Att: II. 1.

13 Ad. Att: I. 19, II. 16, ad. Qu: Fratrem I. 2, ad. Fam. I. 9.

14 Ad. Att: I. 17, and compare the previous letter, (section 2).

the machinations of the democratic party, who desired to revenge the execution of Catiline's accomplices, he was frightened into exile, and his spirits, low before, gave way entirely. To him the intellectual bustle of the world's capital, the intrigue of politics, the gossip of art, philosophy, and literature were the only things which made life tolerable: banished from these he can only cry like a homesick child, and wonder why he had been so mad as to leave Italy, and why he had not been a better friend to Atticus, who, he thinks,[15] could have saved him, and why his brother should attribute his silence to anger when he is bowed down "beneath an infinite multitude of tears and sorrows."[16] It is amusing to find in the midst of these jeremiads a suggestion[17] that a street-riot should be organised to effect his recall, and more amusing still to hear him after his return swearing by the immortal Gods that he had quitted his country solely from a desire to preserve the peace.[18] The proposal for his recall, which came after the lapse of a few months, was supported almost unanimously by the non-political and middle classes, who reverenced him as the great exponent of moderate and independent views: his journey itself from Brundisium to Rome was little short of a triumph. But, once in Rome, he fell immediately into the position of Pompeius' dependent, and either preserved a discreet silence,[19] or exercised his powers of finesse only in advancing simultaneously the opposing interests of Pompeius and Lentulus. In the year following, 56 B.C., his courage revived suddenly and as

15 Ad. Att: III. 15.
16 Ad. Qu: Fratrem, I. 3.
17 Ad. Att: III. 23.
18 Pro Sestio
19 Ad. Att: IV. 1.

suddenly collapsed. Deceived by the uncertain attitude of Pompeius, who never knew his own mind and was in consequence eminently successful in misguiding his adherents, Cicero ventured in March to threaten[20] Cæsar. Pompeius immediately veered round, came to terms with Cæsar, and complained to Quintus Cicero that his brother had broken his pledge of good behaviour. There was nothing for it but recantation,[21] and Marcus swallowed the "nasty mouthful,"[22] "collected himself and bade farewell to all right, true, and honest counsels."[23] "I have been," he writes, "a very ass," or as he characteristically phrases it in another letter intended for the public ear, "I asked my country to permit me to be honest and keep my brother's pledges: I had proved myself a good citizen, I wished also to be a good man."[24]

It is unnecessary to follow Cicero further into the byeways and slums of Roman politics. No one will understand the history of the period, who is not, if not a cynic, at least capable of appreciating the cynic standpoint; the part which Cicero played was not more edifying than that of others, and was confined mainly to sealing his recantation by successive speeches in defence of his former enemies—Balbus, Gallus, Crassus, Messius, Vatinius, Gabinius—and veiling the ignominy of his position, wherever this was possible, and by pitiful evasions.[25]

With the year 51 B.C., the scene shifts to the hill-forts

20 In the speech for Sestius and in a speech in the Senate (ad Fam: I. 9.)
21 Ad Att: IV. 5.
22 Id.
23 Id.
24 Ad Fam: I. 9.
25 E. g. ad Fam: I. 7, where he denounces to Lentulus a vote which he had himself supported and styles the triumvirate, which he elsewhere describes as 'sceleratæ fidei conjunctio,' 'summorum civium principatum.'

of Cilicia, and the desultory campaigns against the brigands and pirates who from immemorial antiquity made that land their home. Here Cicero is seen at his best. The compassionate heart of this astute statesman, who can write from Rome to deprecate any hasty action against the oppressive tax-gatherers,[26] lest it increase the alienation of the equites from the senate, when once he beholds with his own eyes the sufferings of the provincials, is touched, and he seems to have shown, all things considered, commendable firmness in resisting the importunity of his commercial friends and in particular of Brutus. The conduct of the latter in lending money to the senate of Cyprian Salamis at the rate of interest of forty-eight per cent., and starving some of the defaulters was in striking contrast with the rest of his career and naturally shocked Cicero. But though he did his work well—better than any of his contemporaries except Cato—it was utterly distasteful to him. Sorry as was his position in Rome, he was yet frantic with anxiety to return: although his correspondent Cælius assures him in his lively way, that except for himself and his battles with the shop-keepers and water companies (Cælius was ædile) the state was sunk in repose—a repose, as Cicero elsewhere[27] correctly divines, not of peace but of decay. Cicero's action during the interval after his return and the battle of Pharsalia did not tend to restore his soiled reputation. He remained at first in Italy, changing his mind every day and only confident of one thing, that life, whether in Italy or out of it, was intolerable: on the one

26 Ad Fam: I. 9: ad Qu: Fratrem I. 2: ad Att: I. 19.
27 Ad Qu: Fratrem II. 15.

hand he deplores the folly of Pompeius in declaring war, and the certainty that if successful he will prove a second Sulla: on the other hand he denounces "the ghouls"[28] who followed Cæsar, casts petulant doubts on the sincerity of their leader's clemency, and protests that his government is revolutionary and undeserving of any sympathy. An impartial reader studying the letters which he wrote at this period will probably agree with the cynical and witty Cælius—the most amusing and one of the most disreputable of Cicero's correspondents—that his final appearance in Pompeius' camp was due not so much to that personal devotion to Pompeius of which he speaks, not so much to a chivalrous desire to share his friend's defeat, not so much even to attachment to the cause which Pompeius professed to represent—for however good the cause in itself may have seemed to him, its champion spoilt it—as to fear of the gossips of Rome, who asked why he had not joined his "second self," and to disgust with Cæsar's sansculottes.[29]

Whatever cause it was which drove him to Pompeius' camp, it did not make him a zealous or contented partisan when he arrived. Plutarch records many characteristic sarcasms, in which his irritable wit vented itself. After the battle he made the best of his way back to Italy, where he had no sooner landed than he repented again, and expressed much fear that the Pompeians might after all be victorious.

We now approach the end of this long period of dishonour: the divorce of his wife Terentia—a woman of

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[28] νεκυία.
[29] Ad Fam: VIII. 16.

good family, imperious temper, very aristocratic and very devout, (her husband remarks that she served the gods as zealously as he served men, and on another occasion tells her to offer up thanks for his recovery from a bilious attack), serves to emphasise the winding up of his connection with the Pompeians; and helps, it must be added, to swell the discredit which attaches to all this part of Cicero's career. Such excuse as there was seems to have been based upon Terentia's avarice: she and her trusted servant Philotimus—also a Pompeian—are charged by Cicero with having administered his encumbered property in flat opposition to his definite instructions. Philotimus he accuses outright of embezzlement. He is careful however to satisfy and more than satisfy[30] all the claims of the divorced Terentia on his purse.

During the remaining term of Cæsar's life Cicero lived for the most part in retirement; not with content indeed, for the downfall of the republican constitution and his daughter's death plunged him in the deepest dejection, but with comparative honor. The forbearance of Cæsar, who sincerely respected him, and whose personal character he esteemed, so far as it was possible for him to esteem a King in Rome, helped of course to make this attitude possible. It was a period of great literary activity for him and from the retirement of his villas at Puteoli and Astura, he delighted his friends with many works on philosophy and oratory, the latter full of incidental allusions to the silence of the once eloquent forum. These no doubt were not the least effective of the goads[31], with

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30 Ad Att. XII, 21.
31 See *e.g.* the last chapter of the Brutus.

which his friend Brutus was spurred on to rid Rome of the tyrant. The "De Senectute" was written about this time or a little later.

The death of Cæsar filled Cicero with an exultation, which, though inspired in great measure by public rather than personal considerations, must inevitably seem to us brutal. The claims of friendship have become more, the claims of patriotism less real to us. We should not now feel for Timoleon even that degree of admiration with which his countrymen regarded him: and besides this of course we do not readily admit the lawfulness of assassination, even though the victim be the worst tyrant on earth, and the most carefully guarded against honorable attack. Nevertheless there was to a Roman nothing shocking in the exultation of a sincere patriot like Cicero, albeit deeply indebted to Cæsar's generosity. Matius[32] dissents from Cicero's expressions of approval, but he shows no surprise, still less indignation, and is at greater pains to defend his own attitude than to attack Cicero's.

With Cæsar's fall Cicero emerged once more from obscurity, and redeemed in some measure the degradation of the previous twenty years of his life by the vigour and courage of its close. The spirit of his consulship inspired him once more. Never was he more active: if the senate was firm, if Antony's cause was lost in Italy, if the Republican and Cæsarian officers consented for a time to unite against the common foe, it was due to Cicero's tireless rhetoric. His foes again whispered[33] that he was meditating a dictatorship. We should pardon the hyper-

32 Ad Fam. XI, 28.
33 Philippic XIV, 5 and 6.

boles which disfigure his panegyrics of Octavian and Dolabella, when we recollect that the old man's tongue was the only power which held together the deeply antagonistic and profoundly selfish generals who affected to be fighting Antony. Plancus in particular seems to have been really impressed, and to have shown more loyalty to the Republican party than his friends had expected. No mere statesman could have saved the Republic, but Cicero made a good fight for it. Traitors, like Asinius Pollio, found it convenient to blacken his death with the charge of cowardice, but sober judges, like Livy, judged differently. Cowardice is not the fault which we should detect in it. Gazing fixedly at his murderers, and holding his chin after his usual fashion with one hand, he stretched out his neck for the axes, saying: "Let me die in the country I have so often saved." In the hour of death as throughout life egotism and patriotism were strangely blended.

3.

The scornful criticisms of Mommsen on Cicero's character are not original. Geminus Varius in Seneca's "Suasoriæ"[34] is represented as saying: "I hope to persuade my friend Cicero to choose life: as for his pompous phrase 'no death is premature for him who has been consul, nor deplorable to him who is a philosopher,' it does not influence me: I know the man well: he will accept slavery: his neck is well worn with the chain: Pompeius and Cæsar both broke him in: he is an old servant of the house: he will say, 'I have lived long enough for

[34] Suasoria VI.

myself, not long enough for the state.'" This is amusing but, as Seneca says, scurrilous: it contains half the truth: the other side of the picture may partially be seen in the graceful words of Livy, "of all his adversities, his exile, the overthrow of his party, the loss of his daughter and the rest, he faced none as a man should, except death. Yet if one will weigh his virtues with his faults, he will be found to have been a great man, vigorous, memorable; and he who would adequately rehearse Cicero's praises needs Cicero's eloquence." It is unfortunate that Cicero himself should have acted on this principle. Or again if the evidence of the two Cæsars—of the generous and great Julius and the cold but perhaps greater Augustus be examined, it will not be unfavorable. "A great man, my child," said Augustus to the boy whom he discovered reading the forbidden author "and one who loved his country." Still less did Julius entertain for Cicero that contempt, on the strength of which his admiring biographer brands him with praise. Julius was a great statesman and a great student of literature, before he was a soldier: as a soldier he would despise the man who "was born for nothing less than for the camp,"[35] but as a statesman he knew the value of the support of a moderate man like Cicero, whose name was a power among the respectable classes in Italy, and whose honesty and patriotism being undoubted offered a marked contrast to the mere ruffians and libertines who supported himself. Nor would Cicero's philosophical and other writings seem contemptible to Cæsar because they were inferior to the great

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35 Livy.

Greek models: there is no reason to doubt the sincerity of his admiration for Cicero's knowledge as well as for his literary style: there is no reason to question the heartiness of the generous words[36] written from Gaul and the midst of the conquered foe.

Putting the judgment of the Cæsars aside, the features in Cicero's character which appeal most strongly to Christian sympathies are three in number: (1) his humanity; (2) his domestic affections; (3) his intellectual industry.

1. Cicero, like Virgil and Plutarch, was a Christian Pagan. At a time when the blood of gladiators and of wild beasts was poured out like water to gratify the "leeches of the Forum"—*contionalis hirudo*[37]—Cicero cared for none of these things[38]: the sight of butchered elephants only sickened him. Like the Athenians whom he loved he worshipped at the altar of Pity. The same humanity led him—in spite of his anxiety to keep the equites in good temper—to mitigate the oppression of the tax-farmers of Cilicia; the same humanity made him a gentle master to his slaves: the only slave, it has been remarked,[39] against whom he expresses resentment, is—significantly enough—one who stole some books: he sends[40] kind messages to Atticus' servants and shows the greatest interest in the health of his freedman Tiro, whom he entreats to remain perfectly quiet, till the services of a special cook, whom he has ordered to attend the invalid, shall have restored his strength.

36 Brutus chap. 72.
37 Cicero uses the phrase in a slightly different sense, but it seems applicable.
38 Ad Att. II, 1.
39 Cicéron et ses amis, par Gaston Boissier.
40 Ad Att. IV, 5; IV, 15; VII, 5, 7.

2. However imperfect were his relations with his wife, the loss of his daughter revealed the depth of genuine affection, of which he was capable. She had always been his comfort and solace : she seems to have resembled him both in features and character : she shared his philosophic studies : whilst she lived—to quote his own words--he had whither to fly and where to rest, and one in listening to whose gentle tones he could forget all anxiety and grief.[41] Her death, added to the fall of the constitution, rendered him inconsolable. Again the constant messages to the little Attica, the child of his friend, are the pleasant record of a kindly heart.

3. His intellectual energy was immense ; whilst the youth of his contemporaries had been full of "foolish noise," Cicero had from the first spent his days and his nights also "not in toys or lust or wine, but in divine philosophy" and oratory : the temptations to which others succumbed had no charm for him.[42] It is true that his philosophical works consisted in a great measure of translations from the Greek[43] : nevertheless it is obvious that such as they were, they were the best that Rome had produced, and that often—where he is translating from Epicurus or other late Greek philosophers—they far exceeded in literary beauty the originals. Nor again we may be sure could Cicero have written philosophy so persistently without a genuine interest in moral and religious problems ; in fact one of Mommsen's scoffs turns upon his child-like faith in the power of philosophy to avert civil

41 Ad Fam. IV, 6.
42 Ad Fam : IX., 26.
43 Ad Att : XII., 52. ἀπόγραφα sunt : minore labore fiunt : verba tantum affero quibus abundo.

war: when he wrote a tract on "Concord" to reconcile Pompeius and Cæsar he displayed rather the unreasonable faith of the Stoic[44] who threw himself between two armed hosts, than the easy indifference which might have been expected from a sceptic. It is true that his conduct is continually falling lamentably short of his theories: but such divergence is especially natural in one who followed the New Academy, and that Cicero should follow the New Academy was inevitable: philosophy to be studied seriously must become a religion, and Cicero, being a statesman with a statesman's love of intrigue, and a statesman's horror of rigid principles, and delicate scruples, preferred the least religious and least exacting of the philosophies. A man of the world like Cæsar agreed with him: Cato and Brutus did not and were better philosophers: but for that very reason worse statesmen. A majority of statesmen in all ages and countries have taken philosophy and religion somewhat easily. After all Cicero attempts[45] to follow his philosophy, and the tongue which ridiculed others did not always spare himself.[46]

Against these virtues must be set off his insincerity, vanity, and jealousy: his insincerity "almost shouts" throughout his speeches and letters, but it had excuses. From a temperament naturally excitable and passing in a moment from extreme love to extreme hate, exaggerated language comes not unnaturally: still less unnatural is it, if to this temperament be added the training and instincts of a lawyer and orator. The former completed the mis-

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44 Tacitus, Histories III. 81.
45 Ad Att: VI., 2: VIII. 11; XII., 21. Ad Fam: XI., 27.
46 Ad Fam: IX., 17. Ad Att: XIII., 37; IX., 18.

chief for which natural excitability paved the way. When, for example, Cicero demands in reference to Milo "whom have we ever seen of such immortal excellence," we recognize the platform orator, who has lost all sense of the proportion of words: when he writes to Dolabella "shall I set before you the examples of illustrious men? nay for I know none more illustrious than yourself," we should offer the same explanation, unless we prefer to recall the fact that Dolabella owed Cicero some money about this time. "Is Dolabella going to pay?" he asks anxiously of Dolabella's friends: this is the way in which he asks Dolabella himself. Equally amusing instances of his unscrupulous finesse and exaggeration might be collected from other letters: when Atticus, for example, writes to remonstrate with him for leaving his province in the charge of a mere boy, a certain Cælius, Cicero writes back, "Great heavens! how I have made Cælius love you! I have read him letters from you, written not by you but by your secretary."[47] A proof, however, that this vicious habit of mind had become a second nature to him, and that he was not as guilty as appearances suggest of conscious artifice, is supplied by the fact that he wrote an extravagant panegyric on Milo, to Cæsar of all persons in the world: he could hardly have hoped to deceive him: Cæsar sent a laughing reply.[48]

Of his egotism, vanity and jealousy it would not be difficult to find examples. Mr. Munro, indeed, in his "Notes on Catullus" seems to attribute his hostility to Cæsar mainly to this unworthy motive: he felt that Cæsar

47 Ad Att: VI. 6.
48 Ad Fam: VII. 5.

and Cæsar alone was his superior intellectually and hated him accordingly. That he did recognize this, and that it galled him intensely is most probable ; but it will hardly be denied that a man of his politics had sufficient reasons to hate Cæsar on public grounds. But though we acquit Cicero of the offence of resisting Cæsar wholly or even chiefly on personal grounds, he cannot be acquitted of a general spirit of envy and detraction in regard to other literary men. He is said to have edited Lucretius' poem, but he mentions Lucretius only once and coldly ; and if he edited that apotheosis of Epicurus, he did his work badly. He never mentions Catullus though Catullus writes admiringly of him. He recounts the praise pronounced by Cæsar upon his "Cato" and other works, but does not seem to have returned it. He writes to Lucceius who is composing a history to beg him to extol his consulship at the expense, if need be, of his own convictions and the truth.[49] He is very angry with Brutus for damning his consulate with faint praise. "Excellent consul"[50] Brutus called him to his annoyance: Sallust himself might have used and in fact did use[51] the identical expression. The conspirators—it was said—did not confide to him the scheme for the assassination of Cæsar, because they knew that he would give himself to no project, in which Marcus Tullius Cicero was not leader.

Here then is much to respect and much to despise in Cicero : what is the result if he be compared with Cæsar,

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49 Ad Fam V, 12.
50 Ad Att. XII, 21.
51 Sallust Catiline, chap. 43, "Optimus consul."

with the man, that is, for whose sake he has been held up to unmitigated scorn? So far as mere intellectual capacity is concerned there is of course no comparison. Augustus perhaps, but Augustus only, surpassed Julius in the capacity to organize and administer a vast empire: in fact the three first Cæsars possessed absolute genius for government, and ruled by the best of all rights, the right of superior intelligence. Julius was besides a man of cultivated tastes, and as a stylist, author, and grammarian worthy of being placed by Cicero's side. But genius and culture are not the only or even the chief qualities which merit regard. The worshippers of Cæsar have recognized this and, having canonized him as a saint for qualities which are not saintly, they have compounded with their scruples by ascribing to him other qualities, which are, but which he did not in any great measure possess. In addition to genius he is said to have been possessed with a love of clemency. Such clemency, as he had, did not possess him: he possessed it: he never let it master him or interfere with other objects. Pity with him rarely rose to an emotion, never to a passion. It was intellectual so to speak rather than moral. It had in it a large spice of policy: he needed the countenance of moderate and mercifully-minded men: it had in it a large spice of scorn and indifference. he despised or was indifferent to men and therefore he pardoned them. Cicero he did not despise, but Cicero was endeared to him by his literary excellence and shielded by his political weakness: Cato he did not despise, but to Cato he shewed no pity, either in life or death. By the oppression of his government of Spain, by the cruelty of his campaigns in Gaul, by the

carnage of his gladiatorial shows in Rome, by his scornful disregard of such usages as the old Republican spirit of equality, sanctified in the eyes of his contemporaries, he proved that with him considerations of interest and even the gratification of intellectual arrogance, could always outweigh the promptings of clemency. The empire did much to relieve the provinces from oppression, but Cæsar never excuses his usurpation on the ground that the provinces had been ill-treated. Such an excuse would have been absurd. Cato and Cicero, his opponents, had shown more anxiety to save the provinces from oppression. No doubt he was desirous of preventing misgovernment, but not from pity: he had a scorn for Roman prejudices and wanted to turn the Roman empire into a cosmopolitan empire, reaching from the Rhine to Parthia, and numbering in its senate men of every nationality. Distinctions of race were to be obliterated. Ambition then and intellectual scorn combined to make the oppression of the provinces offensive to him: such oppression weakened the empire and gratified a narrow local pride. The provinces gained by Cæsar's victory: but the question is one of motives not of results, and none but utilitarians will accept the goodness of the result as a sufficient proof of or substitute for the goodness of the motive.

At the end of his life it is true he preferred to expose himself to assassination rather than surround himself with the precautions of an Oriental sultan, and in so doing he showed his greatness of soul. But even here too much stress must not be laid upon his clemency. He had gained his end—the command of the world—and had

begun to discover that it was too vulgar an end to content his lofty nature, at any rate if it was to be exercised after the pitiful fashion of an Eastern despot. In his youth he had called Sulla a simpleton[52] for resigning his dictatorship, he began now to suspect that Sulla had pursued pleasure more scientifically than himself. Whether or not a moderate monarchy was worth having, at least he could not stoop to a monarchy "in King Cambyses' vein." Hence despondency took hold of him, his motives for living were weakened, and his melancholy protected the conspirators, where his clemency might have failed.

There is another virtue which Cæsar's admirers have claimed for him—blamelessness in domestic life. On such a question general impressions are of more value than direct historical evidence. Evidence can be collected to show that Pompeius[53] and Cicero themselves—both men of singular innocence in this respect—were accused of foul offences. Such charges were the stock-in-trade of Roman writers and proved nothing except that the general standard of morality was low. Cicero himself, who like others[54] of his countrymen, was less particular about his

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52 The "Fortunate" dictator would have smiled in derision, could he have heard that verdict, one imagines fortunate in everything else—he would have replied—he was especially fortunate in this, that he had escaped from the dull pomp and harassing cares of a king to his hunting and fishing, to his dinners and his coarse wit. See Mommsen's brilliant account of him, Vol. III., Chap. x., Book IV.

53 Pompeius is a good instance of what the authoress of "Theophrastus Such," called "moral swindlers," that is, men who lay claim to be superior to their neighbours, on the ground solely of their excellence as husbands or fathers. ("Theophrastus Such," chap. XVI.) Had Pompeius lived in our times his irreproachable private life would have been a tower of strength to him; as it was, it was little valued and only by men like Cicero, "Hominem et gravem et castum et integrum cognovi: non possum casum ejus non dolere;" ad Att XI., 6.

54 Cf. Pliny's Letters V., 3.

words than his deeds, lavishes such charges freely on all his foes. It is impossible, therefore, to speak with confidence, but most scholars will probably agree with the reviewer[55] already quoted, when he maintains that Cæsar would have repudiated with something like shame the scruples attributed to him. Unnatural vices no doubt he abhorred, and he was otherwise very temperate in his habits, but a Christian strictness of morals was a rare exception in those days, and his contemporaries do not seem to have noticed any peculiarity of this kind in Cæsar. Lord Macaulay—whose opinion on such a subject should carry great weight—would not have endorsed Mr. Froude's verdict, if we may argue from hints afforded by his short sketch[56] of the Catilinarian movement.

Cæsar then surpassed Cicero indefinitely in genius and in nerve ; but in the more distinctively Christian virtues of gentleness and domestic purity Cicero has a higher claim on our regard. The worship of Cæsar in fact takes its place with Goethe-worship, and other unhealthy aberrations, which have for their object the deification of strength or light. It was not in the earthquake or in the fire that the prophet on Horeb, and others after him, have seemed to themselves to hear a divine voice.

4.

The treatise "De Senectute" was probably written in the early part of the year 44 B.C. ; during the months, that is, when Cæsar, and, after his death, Antony, ruled in Rome and Cicero had not yet returned to public life. The approach of old age (he was now sixty-three) amidst scenes so repugnant, to the righteous soul

55 The "Spectator," reviewer of Mr. Froude's "Cæsar."
56 Miscellanies.

of the old orator, combined with the recent death of Tullia, inspired melancholy retrospects, and it was to drive away those retrospects, that Cicero, with his usual childlike faith in philosophy, summoned Aristo of Chios, and Plato, and Xenophon to his aid, and clothing their reflections in a Roman dress produced the "Cato Major." Like most of Cicero's writings then the work is not strictly original. That he borrowed in parts from the Stoic philosopher Aristo may be gathered from the first chapter (sect. 3). The argument for the immortality of the soul in the twenty-first chapter (sect. 78) is confessedly copied from the "Phædo": the chapter following contains a long translation from Xenophon's "Cyropædia": the same author's "Economics" are turned to account in chapter seventeen (sect. 59). Chapter nineteen (sect. 66) recalls the close of Plato's "Apology." In the second chapter (sect. 4) is an idea borrowed from Euripides.[57] Like most of Cicero's writings again it is somewhat rhetorical. So bright are the hues in which Cato paints the happiness of the old, that the book—according to a saying of the time—made old age fashionable. It is not hard to find instances of this spirit of optimism. Cynics in all ages, in the Athens of Pericles[58] no less than among ourselves, have reproached old age with avarice:

> "And when I want a good old gentlemanly vice
> I think I will take up with avarice,"

says Byron: Cato lightly dismisses the accusation as a calumny: "hæc morum vitia sunt non senectutis." He

[57] These obligations to Greek writers are all pointed out by Mr. Long in his edition of the "De Senectute."

[58] The Funeral speech. Thucydides, Book II., chap. 44.

re-echoes in preference the loftier words of Pericles[59]: That it is not money but honour which the old love (chap. xvii., sect. 61 ; chap. xviii., sect. 63). The modern poet, a better authority to us than Cato or Pericles, has repeated the thought in words of deeper significance and tenderness:

"My days, my friend, are almost gone,
My life has been approved,
And many love me; but by none
Am I enough beloved."

A more striking example of optimism appears in the passage[60] in which, speaking through the mouth of Cato, Cicero puts aside with a sarcasm the mental decay which often attends old age, and which the temperate Roman, as well as the less temperate Greek, must often have experienced. The misery of such decay is a commonplace with all poets from the tenth satire of "Juvenal" to "As You Like It," and the fine verses of a later and living poet:

It is to spend long days
And not once feel that we were ever young:
It is to add, immured
In the hot prison of the present, month
To month with weary pain.
It is to suffer this
And feel but half and feebly what we feel:
Deep in our hidden heart
Festers the dull remembrance of a change,
But no emotion—none.

But though Cato's picture be somewhat overdrawn it is not uninteresting: it is full of local coloring and Roman

59 Id.
60 Chap. VII., 21.

sentiment. To the Greek (especially the Athenian) with his innate selfishness and thirst for physical enjoyment, old age was a death in life: let Mimnermus be witness. The temperate and public-spirited Roman of the old school, who lived for his country and saved his crops for others to reap (chap. VII, sect. 25) both retained his vigour to a greater age, and found consolations in the respect of friends and kinsmen, which to "the mere handsome boys"—as Heine called the Greeks—were denied. Cato learnt Greek in his old age (VIII, 26); the ambition of old Duilius was satisfied by the harmless luxury of an extra link-boy and piper or two to see him home after supper (XIII, 44). Very characteristic too of Rome is the scorn and wonder expressed by Caius Fabricius and Marcus Curius for the doctrines of the quietist Epicurus (XIII, 43) whilst the panegyric on the agricultural lip (XV, 51) is redolent of the spirit of the better days of Rome, and should not lack appreciation amongst us in this country where Cincinnatus is a familar figure. Again there is the ring of the author's voice in the words (XI, 38) "ut enim adolescentem in quo senile aliquid sic senem in quo est aliquid adolescentis probo." Cicero attained the sobriety of age in his youth and therefore enjoyed the high spirits of youth in his age: both for good and for evil he preserved much of the child's nature; of its pettiness and excitability, but also of its buoyancy, its innocence, its relish for simple pleasures. In Hartley Coleridge's exquisite sonnet beginning,

> "Long time a child and still a child when years
> Had painted manhood on my cheek was I,"

there is much that is applicable to the eloquent but weak-

willed Roman orator as well as to the unstable English poet.

There is another criticism—apart from the charge of rhetoric—which may be passed upon the "De Senectute:" it may be said that the moralising is commonplace: that in fact it recalls at times the reflections of Justice Shallow. The criticism starts from an unfair assumption; amongst ourselves an essay on old age is read for amusement as much as for edification; it must be lively and need not be true: amongst ourselves the old find consolation in religion rather than in philosophy; or if there are some who look to philosophy for help, still, since the subject is worn so threadbare, they expect a treatment of it at once original and true, new and old; the old truths must be garnished with a new setting: their commonplace dullness must be lighted up by new renderings: the tame truism must be kindled into the living truth. It was not so with the circle whom Cicero addressed: philosophy to them took the place of religion: in the national religion of Rome they did not believe, and if they had believed, it could not have helped them: they could not expect to find strength and peace of mind from contemplation of its tiresome ritualism or its gluttonous and wine-bibbing gods. Accordingly they would read a treatise on old age —especially if written by the greatest Roman philosophic writer of the day—not for amusement but for profit: not to admire its style, but to live their lives by its teaching: and they would be as little disposed to complain because it was not original or paradoxical as we should complain, if we did not find originality or paradox in a book of devotions. That Cicero himself regarded his

book in this light is evident not only from the date of its composition, but from the tone in which he speaks of it in his letters. "I must read my 'Cato Major' oftener: old age sours me: I take offence at everything,"[61] and again, "I am glad my Cato does you good."[62] Even to Cicero—lightly though he took philosophy—his treatise was more a sermon than an essay. But more than this: to a Roman whose national literature was still young—at any rate so far as philosophy was concerned—the work would not seem hackneyed. We may conclude this review of "De Senectute" by quoting—again from Wordsworth—some stanzas parallel in spirit though far more exquisite in expression to a passage[63] of this book:

My eyes are dim with childish tears,
  My heart is idly stirred,
For the same sound is in my ears
  Which in those days I heard.

Thus fares it still in our decay:
  And yet the wiser mind
Mourns less for what age takes away
  Than what it leaves behind.

The blackbird in the summer trees,
  The lark upon the hill,
Let loose their carols when they please,
  Are quiet when they will.

With nature never do they wage
  A foolish strife: they see
A happy youth, and their old age
  Is beautiful and free.

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61 Ad Att: XIV, 21.
62 Ad Att: XIV, 11.
63 Chap. X, sect. 33.

But we are pressed by heavy laws:
And often, glad no more,
We wear a face of joy because
We have been glad of yore.

(5)

It only remains to say a word of the man to whom the book is addressed, Titus Atticus. Not the least of the merits of M. Boissier's book--the most suggestive book on Cicero—is that it makes Atticus interesting. Hitherto most writers have concurred in condemning for a mere selfish usurer and voluptuary the bosom friend of Cicero. De Quincy writes: "We believe him to have been a dissembling knave and the most perfect vicar of Bray extant." Lord Bolingbroke surprises us—for we are hardly accustomed to regard his Lordship as the defender of public morals—by a similar verdict[64]: "Atticus, whose great talents were usury and trimming, who placed his principal merit in being rich, and who would have been noted with infamy at Athens, for keeping well with all sides and venturing on none, even Atticus blushed for Tully, and the most plausible man alive assumed the style of Cato." Now the objection to all this is not so much that it is untrue—for it is not--but that it is only half the truth. Atticus must have been more than a usurer and trimmer, however adroit, to attract Cicero's affection: though he was on friendly terms with Pompeius, Cæsar, Antony, and Augustus, though he passed through the anarchy of the last thirty years of the Republic, without losing his fortune, still less his life, yet we never find Cicero ex-

64 Reflections upon Exile.

plaining this strange phenomenon on the same grounds on which modern writers explain it, or abusing Atticus as they abuse him. There may be an oblique reproach in a few words in one or two letters,[65] but it amounts to very little. In fact the dislike felt, and justly felt by modern writers, for one who, whilst professing to be the incarnation of Athenian "sweetness and light," nevertheless defrauded unhappy provincials by lending them money at high rates of interest and turning loose the Roman soldier upon them, when they refused to pay, this dislike has prejudiced our judgment. Such extortion, it must be remembered, because habitual, seemed natural to the ordinary Roman: Brutus was a genuinely earnest, even a fanatically earnest Stoic, and scorned everything which seemed to him ignoble, yet Brutus lent money to the Salaminians at 48 per cent. Every one has met persons —honest and conscientious persons—who seem unable to conceive that their dependents can have any claims against them: it is not their fault, it is the fault of the poisonous atmosphere in which they have been trained. To the Boer the South African nigger is "the living tool" which a gracious Providence has provided for him: the Potter has made this vessel for dishonour, and for dishonour it shall be used.

Atticus was more than a usurer and a trimmer. He was a man with a genuine and absorbing devotion to art and with refined literary tastes. It is to Atticus Cicero writes to ask the meaning of difficult words, or to inquire about rare works or busts or pictures: it is upon Atticus'

65 Ad Att: IX., 12. Ad Att: III., 15.

villas that he models his own: amidst the general downfall of everything which most Romans considered worth living for, Atticus seems to have felt that art was still true and that he might find shelter there: he seems to have been a man of cool judgment, great tact, great intellectual keenness, especially in Greek art and philosophy, great wit, great charm of manner, and no emotion: "a man with a superb intellect and a heart near zero," as the German critic describes Lord Bacon. Such a man would naturally feel no absorbing interest in either of the political parties struggling for power. His education and self-respect would keep him aloof from the Cæsarians who were building up a despotism; perhaps personal jealousy for Cæsar's superior abilities would emphasise this aversion: on the other hand his cool and detached judgment, the judgment of a comparatively uninterested spectator, looking on as it were from a different world, would enable him to divine the hopelessness of the Republican cause; such a man would naturally enrol himself in the sect of the Epicureans, or, so far as he followed any politician, would prefer an astute, cautious, and cynical bon-vivant, a patron of art and literature, in other words a consummate man of the world like Augustus. Under Augustus Atticus flourished and his daughter became the wife of Agrippa.

It would not be hard to quote instances in modern times of cool-headed literary men, who have shown an equal pliancy in political struggles. Goethe received the French troops graciously, when they captured his native town, and accepted their general's compliments with complacency. Yet the world which has been unforgiving to Atticus will go to all lengths in praise of Goethe. Nor

can the greatness of Goethe's genius make any difference, if once it be admitted that Atticus' temperament and his were essentially the same. If that be admitted the same plea will serve to palliate—it can do no more—the conduct of both; they were men by nature detached from the ordinary loves and hates of their fellows; cold, sceptical, contemplative. To have been otherwise, to have taken sides warmly, to have sacrificed their lives for a party or a faith, would have been to them impossible. They were nothing if not critical—like Iago.

CICERO'S "CATO MAJOR,"

OR

"DE SENECTUTE."

TO TITUS POMPONIUS ATTICUS.

I.

Dedication of the work to Atticus. The purpose of the work,—to show how the burden of old age may be borne. The plan of the work;—the discourse is assigned to the aged Marcus Cato, at whose house are introduced Laelius and Scipio conversing with him.

O Tite, si quid ego adjûro curamve levasso, 1
Quae nunc te coquit et versat in pectore fixa,
Ecquid erit praemî?

Licet enim mihi versibus eisdem affari te, Attice, quibus affatur Flamininum

Ille vir haud magna cum re, sed plenu' fidei:

quamquam certo scio non ut Flamininum

Sollicitari te, Tite, sic noctesque diesque.

Novi enim moderationem animi tui et aequitatem, teque non cognomen solum Athenis deportasse, sed humanitatem et prudentiam intelligo. Et tamen te suspicor eisdem rebus, quibus me ipsum, interdum gravius commoveri; quarum consolatio et major est et in aliud tempus differenda. Nunc autem visum est
2 mihi *de Senectute* aliquid ad te conscribere. Hoc enim onere, quod mihi commune tecum est, aut jam urgentis aut certe adventantis senectutis et te et me ipsum levari volo: etsi te quidem id modice ac sapienter, sicut omnia, et ferre et laturum esse certo scio. Sed mihi quum de senectute vellem aliquid scribere tu occurrebas dignus eo munere, quo uterque nostrum communiter uteretur. Mihi quidem ita jucunda hujus libri confectio fuit, ut non modo omnes absterserit senectutis molestias, sed effecerit mollem etiam et jucundam senectutem. Nunquam igitur laudari satis digne philosophia poterit, cui qui pareat omne tempus aetatis sine molestia possit
3 degere. Sed de ceteris et diximus multa et saepe dicemus: hunc librum de senectute ad te misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Chius: parum enim esset auctoritatis in fabula; sed M. Catoni seni, quo majorem auctoritatem haberet oratio: apud quem Laelium et Scipionem facimus admirantes, quod is tam facile senectutem ferat, iisque eum respondentem. Qui si eruditius videbitur disputare, quam consuevit ipse in suis libris, attribuito Graecis literis, quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Jam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

II.

Scipio and Laelius question Cato regarding his experience of old age.

Scipio. Saepenumero admirari soleo cum hoc C. 4
Laelio tum ceterarum rerum tuam excellentem, Marce Cato, perfectamque sapientiam, tum vel maxime, quod numquam senectutem tibi gravem esse senserim, quae plerisque senibus sic odiosa est, ut onus se Ætna gravius dicant sustinere. *Cato.* Rem haud sane, Scipio et Laeli, difficilem admirari videmini. Quibus enim nihil est in ipsis opis ad bene beateque vivendum, iis omnis aetas gravis est: qui autem omnia bona a se ipsis petunt, iis nihil potest malum videri, quod naturae necessitas afferat. Quo in genere est in primis senectus, quam ut adipiscantur omnes optant, eandem accusant adeptam. Tanta est stultitiae inconstantia atque perversitas! Obrepere aiunt eam citius, quam putavissent. — Primum, quis coegit eos falsum putare? Quid enim? citius adolescentiae senectus, quam pueritiae adolescentia obrepit? Deinde, quî minus gravis esset iis senectus, si octingentesimum annum agerent, quam octogesimum? Praeterita enim aetas quamvis longa quum effluxisset, nulla consolatione permulcere posset stultam senectutem. Quocirca si sapientiam meam ad- 5
mirari soletis (quae utinam digna esset opinione vestra nostroque cognomine) in hoc sumus sapientes, quod naturam optimam ducem tamquam deum sequimur eique paremus: a qua non veri simile est, quum ceterae partes aetatis bene descriptae sint, extremum actum

tamquam ab inerti poeta esse neglectum. Sed tamen necesse fuit esse aliquid extremum et, tamquam in arborum baccis terraeque frugibus, maturitate tempestiva quasi vietum et caducum; quod ferendum est molliter sapienti. Quid est enim aliud Gigantum modo bellare cum Diis nisi naturae repugnare? *Laelius.*
6 Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus, quibus facillime rationibus ingravescentem aetatem ferre possimus. *Cato.* Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est. *Laelius.* Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris, quam nobis quoque ingrediendum sit istuc, quo pervenisti, videre quale sit.

III.

Cato mentions some charges against old age. He asserts that only the discontented and the peevish are in old age miserable and neglected. A virtuous and useful life must end in a delightful old age.

7 *Cato.* Faciam, ut potero, Laeli. Saepe enim interfui querelis meorum aequalium, (pares autem vetere proverbio cum paribus facillime congregantur,) quae C. Salinator, quae Sp. Albinus, homines consulares nostri fere aequales, deplorare solebant: tum quod voluptatibus carerent, sine quibus vitam nullam putarent; tum quod spernerentur ab iis, a quibus essent coli soliti. Qui mihi non id videbantur accusare, quod esset accusandum. Nam, si id culpa senectutis accideret,

eadem mihi usu venirent reliquisque omnibus majoribus natu; quorum ego multorum cognovi senectutem sine querela, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur. Sed omnium istiusmodi querelarum in moribus est culpa, non in aetate. Moderati enim et nec difficiles nec inhumani senes tolerabilem senectutem agunt: importunitas autem et inhumanitas omni aetati molesta est. *Laelius.* Est, ut dicis, Cato: sed fortasse dixerit 8
quispiam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri; id autem non posse multis contingere. *Cato.* Est istuc quidem, Laeli, aliquid; sed nequaquam in isto omnia. Ut Themistocles fertur Seriphio cuidam in jurgio respondisse, quum ille dixisset non eum sua, sed patriae gloria splendorem assecutum: *Nec hercule*, inquit, *si ego Seriphius essem, nobilis, nec tu, si Atheniensis esses, clarus unquam fuisses.* Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest, ne sapienti quidem; nec insipienti etiam in summa copia non gravis. Aptissima omnino sunt, 9
Scipio et Laeli, arma senectutis artes exercitationesque virtutum: quae in omni aetate cultae, quum diu multumque vixeris, mirificos efferunt fructus, non solum quia nunquam deserunt, ne extremo quidem tempore aetatis (quamquam id maximum est) verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio jucundissima est.

IV.

A panegyric on Fabius Maximus whose dignified old age spent in war and politics and learned converse was the crown of a well-spent life.

10 Ego Q. Maximum eum, qui Tarentum recepit, adolescens ita dilexi senem ut aequalem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat: quamquam eum colere coepi non admodum grandem natu, sed tamen jam aetate provectum. Anno enim post consul primum fuerat, quam ego natus sum; cumque eo quartum consule adolescentulus miles ad Capuam profectus sum quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego; quum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adolescens, quum plane grandis esset, et Hannibalem juveniliter exsultantem patientia sua molliebat: de quo praeclare familiaris noster Ennius:

Unus homo nobis cunctando restituit rem:
Non enim rumores ponebat ante salutem.
Ergo postque magisque viri nunc gloria claret.

11 Tarentum vero qua vigilantia, quo consilio recepit! quum quidem me audiente Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti: *Mea opera, Q. Fabi, Tarentum recepisti: Certe,* inquit ridens: *nam nisi tu amisisses, nunquam recepissem.* Nec

vero in armis praestantior, quam in toga; qui consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis, quoad potuit, restitit, agrum Picentem et Gallicum viritim contra, senatus auctoritatem dividenti; augurque quum esset, dicere ausus est: "*optimis auspiciis ea geri, quae pro rei publicae salute gererentur; quae contra rem publicam ferrentur, contra auspicia ferri.*" Multa in eo viro praeclara cognovi; sed nihil 12
est admirabilius, quam quomodo ille mortem filii tulit clari viri et consularis. Est in manibus laudatio: quam quum legimus quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo! Quae praecepta! Quanta notitia antiquitatis! Quae scientia juris augurii! Multae etiam, ut in homine Romano, literae. Omnia memoria tenebat non domestica solum, sed etiam externa bella. Cujus sermone ita tum cupide fruebar, quasi jam divinarem id, quod evenit, illo exstincto fore, unde discerem, neminem.

V.

Plato in his 81st year died while writing. Isocrates wrote a book in his 95th year. Georgias worked till his death in his 107th year. Ennius spent in happiness an age of poverty.

Four objections to old age:—

1. *It calls us away from active life.*
2. *It enfeebles the bodily powers.*
3. *It deprives us of nearly all pleasures.*
4. *It is the portal of death.*

Quorsum igitur haec tam multa de Maximo? Quia 13
profecto videtis, nefas esse dictu miseram fuisse talem

senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesve pugnas, ut bella a se gesta, ut triumphos recordentur. Est etiam quiete et pure et eleganter actae aetatis placida ac lenis senectus; qualem accepimus Platonis, qui uno et octogesimo anno scribens est mortuus; qualem Isocratis, qui eum librum, qui *Panathenaicus* inscribitur, quarto et nonagesimo anno scripsisse se dicit vixitque quinquennium postea: cujus magister Leontinus Gorgias centum et septem complevit annos neque unquam in suo studio atque opere cessavit. Qui, quum ex eo quaereretur cur tamdiu vellet esse in vita: *nihil habeo*, inquit, *quod accusem senectutem.* Praeclarum responsum et docto
14 homine dignum! Sua enim vitia insipientes et suam culpam in senectutem conferunt; quod non faciebat is, cujus modo mentionem feci, Ennius:

Sicut fortis equus, spatio qui saepe supremo
Vicit Olympia, nunc senio confectu' quiescit.

Equi fortis et victoris senectuti comparat suam: quem quidem probe meminisse potestis. Anno enim undevicesimo post ejus mortem hi consules, T. Flamininus et M'. Acilius, facti sunt: ille autem Caepione et Philippo iterum consulibus mortuus est; quum ego quidem v et LX annos natus legem Voconiam magna voce et bonis lateribus suasissem. Annos LXX natus (tot enim vixit Ennius) ita ferebat duo, quae maxima putantur, onera paupertatem et senectutem, ut eis paene delec-
15 tari videretur. Etenim quum contemplor animo quattuor reperio causas cur senectus misera videatur:

unam, quod avocet a rebus gerendis; alteram, quod corpus faciat infirmius; tertiam, quod privet omnibus fere voluptatibus; quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit justa unaquaeque videamus.

VI.

1. Does old age call us away from active duties?

Cato says that old age has its own activities. He instances Appius Claudius who, in extreme old age, delivered his oration against Pyrrhus. He mentions his own famous malediction (delenda est Carthago) and its results. Great actions, he says, are achieved not by bodily strength or agility, but by wisdom, authority, judgment. The most august assemblies of the world are composed of old men: by old men are upheld the greatest commonwealths.

A rebus gerendis senectus abstrahit. Quibus? An iis, quae juventute geruntur et viribus? Nullaene igitur res sunt seniles, quae vel infirmis corporibus animo tamen administrentur? Nihil ergo agebat Q. Maximus? nihil L. Paullus pater tuus, Scipio, socer optimi viri filii mei? ceteri senes, Fabricii, Curii, Coruncanii, quum rem publicam consilio et auctoritate defendebant, nihil agebant? Ad Appii Claudii senec- 16
tutem accedebat etiam ut caecus esset: tamen is, quum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa, quae versibus persecutus est Ennius:

Quo vobis mentes, rectae quae stare solebant
Antehac, dementes sese flexere viai?

ceteraque gravissime: notum enim vobis carmen est; et tamen ipsius Appii exstat oratio. Atque haec ille egit septem et decem annis post alterum consulatum, quum inter duos consulatus anni decem interfuissent censorque ante superiorem consulatum fuisset; ex quo intelligitur Pyrrhi bello grandem sane fuisse; et tamen
17 sic a patribus accepimus. Nihil igitur afferunt, qui in re gerenda versari senectutem negant, similesque sunt ut si qui gubernatorem in navigando nihil agere dicant, quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant; ille [autem] clavum tenens quietus sedeat in puppi. Non facit ea, quae juvenes: at vero multo majora et meliora facit. Non viribus aut velocitatibus aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia: quibus non
18 modo non orbari, sed etiam augeri senectus solet. Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor, quum bella non gero. At senatui, quae sint gerenda, praescribo et quomodo: Karthagini male jam diu cogitanti bellum multo ante denuntio; de qua vereri non ante desinam, quam illam excisam esse cog-
19 novero. Quam palmam utinam dii immortales, Scipio, tibi reservent, ut avi reliquias persequare! cujus a morte tertius hic et tricesimus annus est: sed memoriam illius viri omnes excipient anni consequentes. Anno ante me censorem mortuus est, novem annis post meum consulatum, quum consul iterum me consule creatus esset. Num igitur, si ad centesimum annum vixisset, senectutis eum suae poeniteret? nec enim excursione nec saltu nec eminus hastis aut comminus

gladiis uteretur; sed consilio, ratione, sententia. Quae nisi essent in senibus, non summum consilium majores nostri appellassent senatum. Apud Lacedaemonios 20
quidem ii, qui amplissimum magistratum gerunt ut sunt sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas res publicas ab adolescentibus labefactas, a senibus sustentatas et restitutas reperietis.

Cedo, qui vestram rem publicam tantam amisistis tam cito?

Sic enim percontantur ut est in Naevii Ludo: respondentur et alia et hoc in primis:

Proveniebant oratores novi, stulti adolescentuli.

Temeritas est videlicet florentis aetatis, prudentia senescentis.

VII.

The memory and the intellect are not impaired if studious habits continue. Examples of aged poets, orators, philosophers, whose vigorous pursuit of their studies was coeval with their lives.

At memoria minuitur. — Credo, nisi eam exer- 21
ceas, aut si sis natura tardior. Themistocles omnium civium perceperat nomina: num igitur censetis eum quum aetate processisset, qui Aristides esset Lysimachum salutare solitum? Equidem non modo eos novi, qui sunt; sed eorum patres etiam et avos. Nec sepulcra legens vereor quod aiunt ne memoriam perdam: his enim ipsis legendis in memoriam redeo mortuorum. Nec vero quemquam senum audivi oblitum, quo loco thesaurum obruisset. Omnia, quae curant, memine-

runt: vadimonia constituta; qui sibi, cui ipsi debeant.
22 Quid jurisconsulti? quid pontifices? quid augures? quid philosophi senes? quam multa meminerunt? Manent ingenia senibus, modo permaneat studium et industria: nec ea solum in claris et honoratis viris, sed in vita etiam privata et quieta. Sophocles ad summam senectutem tragoedias fecit: quod propter studium quum rem negligere familiarem videretur, a filiis in judicium vocatus est, ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent judices. Tum senex dicitur eam fabulam, quam in manibus habebat et proxime scripserat, *Oedipum Coloneum*, recitasse judicibus quaesisseque, num illud carmen desipientis videretur. Quo recitato sententiis judicum
23 est liberatus. Num igitur hunc, num Homerum, num Hesiodum, num Simonidem, num Stesichorum, num, quos ante dixi, Isocratem, Gorgiam, num philosophorum principes, Pythagoram, Democritum, num Platonem, num Xenocratem, num postea Zenonem, Cleanthem, aut eum, quem vos etiam vidistis Romae, Diogenem Stoicum, coegit in suis studiis obmutescere senectus? an in omnibus his studiorum agitatio vitae
24 aequalis fuit? Age, ut ista divina studia omittamus, possum nominare ex agro Sabino rusticos Romanos, vicinos et familiares meos, quibus absentibus nunquam fere ulla in agro majora opera fiunt, non serendis, non percipiendis, non condendis fructibus. Quamquam in aliis minus hoc mirum; nemo enim est tam senex, qui se annum non putet posse vivere: sed iidem in eis elaborant, quae sciunt nihil ad se omnino pertinere:

Serit arbores, quae alteri seculo prosient,

ut ait Statius noster in Synephebis. Nec vero dubi- 25
tet agricola quamvis senex quaerenti, *cui serat*, respondere: *Diis immortalibus, qui me non accipere modo haec a majoribus voluerunt, sed etiam posteris prodere.*

VIII.

Wise old men are courted by the young. In old age Solon learned something daily. Cato says he himself began to learn Greek in old age. Socrates late in life learned to play on the lyre.

Melius Caecilius *de sene alteri seculo prospiciente*, quam illud idem:

Edepol senectus, si nil quidquam aliud viti
Apportes tecum, quum advenis, unum id sat est,
Quod diu vivendo multa, quae non vult videt.

Et multa fortasse, quae vult! atque in ea quidem, quae non vult saepe etiam adolescentia incurrit. Illud vero idem Caecilius vitiosius:

Tum equidem in senecta hoc deputo miserrimum,
Sentire ea aetate esse se odiosum alteri.

Jucundum potius, quam odiosum. Ut enim adoles- 26
centibus bona indole praeditis sapientes senes delectantur leviorque fit eorum senectus, qui a juventute coluntur et diliguntur: sic adolescentes senum praeceptis gaudent, quibus ad virtutum studia ducuntur. Nec minus intelligo me vobis quam mihi vos esse jucundos. Sed videtis ut senectus non modo languida

atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens; tale scilicet, quale cujusque studium in superiore vita fuit. Quid? qui etiam addiscunt aliquid? ut Solonem versibus gloriantem videmus, qui se quotidie aliquid addiscentem dicit senem fieri: ut ego feci, qui Graecas literas senex didici; quas quidem sic avide arripui quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis. Quod quum fecisse Socratem in fidibus audirem, vellem equidem etiam illud (discebant enim fidibus antiqui) sed in literis certe elaboravi.

IX.

2. Does old age enfeeble the bodily powers?

Only athletes like Milo mourn departed strength. Examples of some famous jurists. There is a graceful melody in the eloquence of old men. Old men are apt to teach. The lack of bodily vigor in old age is caused by the follies of youth. Cyrus and Metellus enjoyed a hale old age.

27 Nec nunc quidem vires desidero adolescentis (is enim erat locus alter de vitiis senectutis); non plus, quam adolescens tauri aut elephanti desiderabam. Quod est, eo decet uti et quidquid agas agere pro viribus. Quae enim vox potest esse contemptior, quam Milonis Crotoniatae? qui, quum jam senex esset athletasque se exercentes in curriculo videret, adspexisse lacertos suos dicitur illacrimansque dixisse: *At hi quidem mortui jam sunt.* Non vero tam isti, quam tu ipse,

nugator. Neque enim ex te unquam es nobilitatus, sed
ex lateribus et lacertis tuis. Nihil Sex. Aelius tale,
nihil multis annis ante Ti. Coruncanius, nihil modo
P. Crassus, a quibus jura civibus praescribebantur:
quorum usque ad extremum spiritum est provecta pru-
dentia. Orator metuo ne languescat senectute: est 28
enim munus ejus non ingenii solum, sed laterum etiam
et virium. Omnino canorum illud in voce splendescit
etiam, nescio quo pacto, in senectute; quod equidem
adhuc non amisi, et videtis annos. Sed tamen decorus
est senis sermo quietus et remissus, facitque persaepe
ipsa sibi audientiam diserti senis compta et mitis oratio.
Quam si ipse exsequi nequeas, possis tamen Scipioni
praecipere et Laelio. Quid enim jucundius senectute
stipata studiis juventutis? An ne eas quidem vires 29
senectuti relinquemus, ut adolescentulos doceat, instit-
uat, ad omne officii munus instruat? quo quidem opere
quid potest esse praeclarius? Mihi vero Cn. et P.
Scipiones et avi tui duo, L. Aemilius et P. Africanus,
comitatu nobilium juvenum fortunati videbantur: nec
ulli bonarum artium magistri non beati putandi, quam-
vis consenuerint vires atque defecerint. Etsi ista ipsa
defectio virium adolescentiae vitiis efficitur saepius
quam senectutis: libidinosa enim et intemperans ado-
lescentia effetum corpus tradit senectuti. Cyrus qui- 30
dem apud Xenophontem eo sermone, quem moriens
habuit, quum admodum senex esset, negat se unquam
sensisse senectutem suam imbecilliorem factam, quam
adolescentia fuisset. Ego L. Metellum memini puer,
qui quum quadriennio post alterum consulatum pon-
tifex maximus factus esset, viginti et duos annos ei

sacerdotio praefuit, ita bonis esse viribus extremo tempore aetatis, ut adolescentiam non requireret. Nihil necesse est mihi de me ipso dicere: quamquam est id quidem senile aetatique nostrae conceditur.

X.

The old age of Nestor, and of Cato himself. Is not strength of intellect preferable to strength of body? The vigor of youth should be enjoyed: when it is gone its absence should not be lamented. Masinissa at 90 braved the buffeting of the elements. Exercise and temperance are preventives of feebleness in old age.

31 Videtisne ut apud Homerum saepissime Nestor de virtutibus suis praedicet? Tertiam enim jam aetatem hominum vivebat; nec erat ei verendum ne vera praedicans de se nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, *ex ejus lingua melle dulcior fluebat oratio:* quam ad suavitatem nullis egebat corporis viribus; et tamen dux ille Graeciae nusquam optat ut Ajacis similes habeat decem, at ut Nestoris; quod si acciderit non dubitat quin brevi sit Troja per-
32 itura. Sed redeo ad me. Quartum annum ago et octogesimum: vellem equidem idem posse gloriari, quod Cyrus: sed tamen hoc queo dicere, non me quidem iis esse viribus, quibus aut miles bello Punico aut quaestor eodem bello aut consul in Hispania fuerim aut quadriennio post, quum tribunus militaris depugnavi apud Thermopylas M'. Acilio Glabrione consule: sed tamen, ut vos videtis, non plane me enervavit nec af-

flixit senectus: non curia vires meas desiderat, non Rostra, non amici, non clientes, non hospites. Nec enim unquam sum assensus veteri illi laudatoque proverbio, quod monet, *mature fieri senem si diu velis esse senex.* Ego vero me minus diu senem esse mallem, quam esse senem ante quam essem. Itaque nemo adhuc convenire me voluit, cui fuerim occupatus. At minus habeo virium, quam vestrûm utervis. Ne vos quidem T. Pontii centurionis vires habetis: num idcirco est ille praestantior? Moderatio modo virium adsit et tantum, quantum potest, quisque nitatur: nae ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur quum humeris sustineret bovem vivum: utrum igitur has corporis, an Pythagorae tibi malis vires ingenii dari? Denique isto bono utare, dum adsit; quum absit, ne requiras: nisi forte adolescentes pueritiam, paullum aetate progressi adolescentiam debent requirere. Cursus est certus aetatis et una via naturae eaque simplex, suaque cuique parti aetatis tempestivitas est data; ut et infirmitas puerorum et ferocitas juvenum et gravitas jam constantis aetatis et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat. Audire te arbitror, Scipio, hospes tuus avitus Masinissa quae faciat hodie nonaginta natus annos: quum ingressus iter pedibus sit, in equum omnino non adscendere; quum equo, ex equo non descendere; nullo imbre, nullo frigore adduci ut capite operto sit; summam esse in eo corporis siccitatem: itaque omnia exsequi regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

XI.

Strength is not needed in old age. Old men are relieved from many public burdens. Bad health as well as old age brings debility, and bad health comes to both young and old. Dotage belongs only to weak old men. The independent old age of Appius Claudius. The occupations of Cato himself.

Non sunt in senectute vires. Ne postulantur quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra muneribus iis, quae non possunt sine viribus sustineri. Itaque non modo quod non possumus,
35 sed ne quantum possumus quidem cogimur. At ita multi sunt imbecilli senes, ut nullum officii aut omnino vitae munus exsequi possint. At id quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus Publii Africani filius is, qui te adoptavit! Quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis: ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus si infirmi sunt aliquando, quum id ne adolescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est ejusque vitia diligentia compensanda sunt: pugnandum tamquam contra morbum sic
36 contra senectutem. Habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur. Nec vero corpori soli subveniendum est, sed menti atque animo multo magis: nam haec quoque, nisi tam-

quam lumini oleum instilles, exstinguuntur senectute.
Et corpora quidem exercitatione ingravescunt; animi
autem [se] exercendo levantur. Nam, quos ait Caecil-
ius, *comicos stultos senes*, hos significat credulos, obliv-
iosos, dissolutos; quae vitia sunt non senectutis, sed
inertis, ignavae, somniculosae senectutis. Ut petulan-
tia, ut libido magis est adolescentium, quam senum,
nec tamen omnium adolescentium, sed non proborum:
sic ista senilis stultitia, quae deliratio appellari solet,
senum levium est, non omnium. Quattuor robustos 37
filios, quinque filias, tantam domum, tantas clientelas
Appius regebat et caecus et senex: intentum enim ani-
mum tamquam arcum habebat nec languescens succum-
bebat senectuti. Tenebat non modo auctoritatem, sed
etiam imperium in suos: metuebant servi, verebantur
liberi, carum omnes habebant: vigebat in illa domo
mos patrius et disciplina. Ita enim senectus honesta 38
est, si se ipsa defendit, si jus suum retinet, si nemini
mancipata est, si usque ad ultimum spiritum dominatur
in suos. Ut enim adolescentem, in quo senile aliquid,
sic senem, in quo est aliquid adolescentis, probo: quod
qui sequitur corpore senex esse poterit, animo numquam
erit. Septimus mihi Originum liber est in manibus:
omnia antiquitatis monumenta colligo: causarum illus-
trium, quascunque defendi, nunc quum maxime con-
ficio orationes: jus augurium, pontificium, civile tracto:
multum etiam Graecis literis utor; Pythagoreorumque
more exercendae memoriae gratia quid quoque die dix-
erim audierim, egerim, commemoro vesperi. Hae sunt
exercitationes ingenii; haec curricula mentis: in his
desudans atque elaborans corporis vires non magno

opere desidero. Adsum amicis: venio in senatum frequens ultroque affero res multum et diu cogitatas easque tueor animi, non corporis viribus. Quae si exsequi nequirem, tamen me lectulus oblectaret meus ea ipsa cogitantem, quae jam agere non possem: sed ut possim facit acta vita. Semper enim in his studiis laboribusque viventi non intelligitur quando obrepat senectus. Ita sensim sine sensu aetas senescit; nec subito frangitur, sed diuturnitate exstinguitur

XII.

8. Does old age deprive us of pleasures?
This is an advantage. Nothing is so hostile to the mind as pleasure. Virtue cannot live with pleasure.

39 Sequitur tertia vituperatio senectutis, quod eam
carere dicunt voluptatibus. O praeclarum munus
aetatis si quidem id aufert nobis, quod est in adolescen-
tia vitiosissimum! Accipite enim, optimi adolescentes,
veterem orationem Archytae Tarentini, magni in pri-
mis et praeclari viri, quae mihi tradita est quum essem
adolescens Tarenti cum Q. Maximo. "Nullam capi-
taliorem pestem, quam corporis voluptatem, homini-
bus dicebat a natura datam, cujus voluptatis avidae
libidines temere et effrenate ad potiundum incitaren-
40 tur. Hinc patriae proditiones, hinc rerum publicarum
eversiones, hinc cum hostibus clandestina colloquia
nasci; nullum denique scelus, nullum malum facinus

esse, ad quod suscipiendum non libido voluptatis impelleret; stupra vero et adulteria et omne tale flagitium nullis excitari aliis illecebris, nisi voluptatis. Quumque homini sive natura sive quis Deus nihil mente praestabilius dedisset; huic divino muneri ac dono nihil esse tam inimicum, quam voluptatem. Nec enim [illegible]
libidine dominante temperantiae locum esse; neque omnino in voluptatis regno virtutem posse consistere. Quod quo magis intelligi posset, fingere animo jubebat tanta incitatum aliquem voluptate corporis, quanta percipi posset maxima: nemini censebat fore dubium, quin tamdiu dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset. Quocirca nihil esse tam detestabile tamque pestif[illegible], quam voluptatem: si quidem ea, quum major esset atque longior, omne animi lumen exstingueret." Haec cum C. Pontio Samnite patre ejus, a quo Caudino proelio Sp. Postumius T. Veturius consules superati sunt, locutum Archytam Nearchus Tarentinus hospes noster, qui in amicitia populi Romani permanserat, se a majoribus natu accepisse dicebat quum quidem ei sermoni interfuisset Plato Atheniensis: quem Tarentum venisse L. Camillo Appio Claudio consulibus reperio. Quorsus haec? Ut intelligatis, si voluptatem aspernari ratione 42
et sapientia non possemus, magnam habendam senectuti gratiam, quae effecerit ut id non liberet, quod non oporteret. Impedit enim consilium voluptas; rationi inimica est ac mentis, ut ita dicam, praestringit oculos nec habet ullum cum virtute commercium. Invitus feci ut fortissimi viri T. Flaminini fratrem L. Flamininum e senatu ejicerem, septem annis post quam con-

sul fuisset: sed notandum putavi libidinem. Ille enim quum esset consul in Gallia exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in vinculis essent damnati rei capitalis. Hic Tito fratre suo censore, qui proximus ante me fuerat, elapsus est: mihi vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, quae cum probro privato conjungeret imperii dedecus.

XIII.

The doctrine of Epicurus regarding pleasure. Old men may enjoy pleasure of a moderate kind.

43 Saepe audivi a majoribus natu, qui se porro pueros a senibus audisse dicebant, mirari solitum C. Fabricium, quod, quum apud regem Pyrrhum legatus esset, audisset a Thessalo Cinea esse quendam Athenis, qui se sapientem profiteretur; eumque dicere omnia, quae faceremus, ad voluptatem esse referenda. Quod ex eo audientes M'. Curium et T. Coruncanium optare solitos, ut id Samnitibus ipsique Pyrrho persuaderetur, quo facilius vinci possent, quum se voluptatibus dedidissent. Vixerat M'. Curius cum P. Decio, qui quinquennio ante eum consulem se pro re publica quarto consulatu devoverat. Norat eundem Fabricius, norat Coruncanius: qui quum ex sua vita tum ex ejus, quem dico, P. Decii facto judicabant esse profecto aliquid natura pulchrum atque praeclarum, quod sua sponte

peteretur, quodque spreta et contempta voluptate op- 44
timus quisque sequeretur. Quorsum igitur tam multa
de voluptate? quia non modo vituperatio nulla, sed
etiam summa laus senectutis est, quod ea voluptates
nullas magno opere desiderat. At caret epulis exstruc-
tisque mensis et frequentibus poculis. Caret ergo
etiam vinolentia et cruditate et insomniis. Sed si ali-
quid dandum est voluptati, quoniam ejus blanditiis
non facile obsistimus, divine enim Plato escam malo-
rum appellat voluptatem, quod ea videlicet homines
capiantur ut hamo pisces: quamquam immoderatis
epulis caret senectus, modicis tamen conviviis potest
delectari. C. Duilium M. F., qui Poenos classe pri-
mus devicerat, redeuntem a coena senem saepe vide-
bam puer; delectabatur crebro funali et tibicine, quae
sibi nullo exemplo privatus sumpserat: tantum licen-
tiae dabat gloria! Sed quid ego alios? ad me ipsum 15
jam revertar. Primum habui semper sodales. Soda-
litates autem me quaestore constitutae sunt, sacris
Idaeis Magnae Matris acceptis. Epulabar igitur cum
sodalibus omnino modice, sed erat quidam fervor aeta-
tis; qua progrediente omnia fiunt in dies mitiora. Ne-
que enim ipsorum conviviorum delectationem volupta-
tibus corporis magis, quam coetu amicorum et sermon-
ibus metiebar. Bene enim majores nostri accubitio-
nem epularem amicorum quia vitae conjunctionem ha-
beret convivium nominarunt; melius, quam Graeci,
qui hoc idem tum compotationem, tum concoenationem
vocant: ut quod in eo genere minimum est, id maxime
probare videantur.

XIV.

Old age may have the pleasures of the table in a moderate degree, and it has the true pleasures of fellowship, science, authorship. Examples of Gallus, Naevius, Plautus, and others.

46 Ego vero propter sermonis delectationem tempestivis quoque conviviis delector, nec cum aequalibus solum, qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum : habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quod si quem etiam ista delectant, ne omnino bellum indixisse videar voluptati, cujus est etiam fortasse quidam naturalis motus ; non intelligo ne in istis quidem voluptatibus ipsis carere sensu senectutem. Me vero et magisteria delectant a majoribus instituta ; et is sermo, qui more majorum a summo adhibetur in poculis ; et pocula, sicut in symposio Xenophontis est minuta atque rorantia ; et refrigeratio aestate et vicissim aut sol aut ignis hibernus. Quae quidem etiam in Sabinis persequi soleo conviviumque vicinorum quotidie compleo ; quod ad multam noctem quam maxime possumus vario sermone produ-
47 cimus. At non est voluptatum tanta quasi titillatio in senibus. Credo : sed ne desideratio quidem. Nihil autem molestum, quod non desideres. Bene Sophocles, quum ex eo quidam jam affecto aetate quaereret, utereturne rebus venereis: *Dii meliora!* inquit. *Libenter vero istinc sicut a domino agresti ac furioso profugi.* Cupidis enim rerum talium odiosum fortasse et molestum

est carere: satiatis vero et expletis jucundius est carere quam frui. Quamquam non caret is, qui non desiderat: ego non desiderare dico esse jucundius. Quod si istis 48
ipsis voluptatibus bona aetas fruitur libentius, primum parvulis fruitur rebus, ut diximus: deinde iis, quibus senectus, si non abunde potitur, non omnino caret. Ut Turpione Ambivio magis delectatur, qui in prima cavea spectat, delectatur tamen etiam, qui in ultima: sic adolescentia voluptates propter intuens magis fortasse laetatur, sed delectatur etiam senectus procul eas spectans tantum, quantum sat est. At illa quanti sunt 49
animum tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatum omnium secum esse secumque, ut dicitur, vivere. Si vero habet aliquod tamquam pabulum studii atque doctrinae, nihil est otiosa senectute jucundius. Mori paene videbamus in studio dimetiendi caeli atque terrae C. Gallum familiarem patris tui, Scipio! Quoties illum lux noctu aliquid describere ingressum, quoties nox oppressit quum mane coepisset! Quam delectabat eum defectiones solis et lunae multo nobis ante praedicere! Quid 50
in levioribus studiis, sed tamen acutis? Quam gaudebat bello suo Punico Naevius! quam Truculento Plautus! quam Pseudolo! Vidi etiam senem Livium: qui, quum sex annis ante quam ego natus sum fabulam docuisset, Centone Tuditanoque consulibus, usque ad adolescentiam meam processit aetate. Quid de P. Licinii Crassi et pontificii et civilis juris studio loquar? aut de hujus P. Scipionis, qui his paucis diebus pontifex maximus factus est! Atqui eos omnes, quos commemoravi, his studiis flagrantes senes vidimus. M. vero

Cethegum, quem recte *Suadae medullam* dixit Ennius, quanto studio exerceri in dicendo videbamus etiam senem! Quae sunt igitur epularum aut ludorum aut scortorum voluptates cum his voluptatibus comparandae? Atque haec quidem studia doctrinae: quae quidem prudentibus et bene institutis pariter cum aetate crescunt; ut honestum illud Solonis sit, quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem: qua voluptate animi nulla certe potest esse major.

XV.

The varied pursuits and pleasures of a country life. Cato refers to Homer and Hesoid and to his own work, "De Re Rustica."

51 Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector: quae nec ulla impediuntur senectute et mihi ad sapientis vitam proxime videntur accedere. Habent enim rationem cum terra, quae nunquam recusat imperium, nec unquam sine usura reddit, quod accepit, sed alias minore, plerumque majore cum fenore. Quamquam me quidem non fructus modo, sed etiam ipsius terrae vis ac natura delectat. Quae, quum gremio mollito ac subacto sparsum semen excepit, primum id occaecatum cohibet, ex quo occatio, quae hoc efficit, nominata est: deinde tepefactum vapore et compressu suo diffindit et elicit herbescentem ex eo viriditatem: quae nixa fibris stirpium sensim adolescit culmoque erecta geniculato vaginis jam quasi pubescens includitur: e quibus quum emersit fundit

frugem spici ordine structam, et contra avium minorum morsus munitur vallo aristarum. Quid ego vitium or- 52
tus, satus, incrementa commemorem? Satiari delectatione non possum, ut meae senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium, quae generantur e terra; quae ex fici tantulo grano aut ex acino vinaceo aut ex ceterarum frugum ac stirpium minutissimis seminibus tantos truncos ramosque procreat. Malleoli, plantae, sarmenta, viviradices, propagines nonne ea efficiunt ut quemvis cum admiratione delectent? Vitis quidem, quae natura caduca est et nisi fulta sit fertur ad terram, eadem, ut se erigat, claviculis suis quasi manibus quidquid est nacta complectitur: quam serpentem multiplici lapsu et erratico ferro amputans coercet ars agricolarum, ne silvescat sarmentis et in omnes partes nimia fundatur.
Itaque ineunte vere in iis, quae relicta sunt, exsistit 53
tamquam ad articulos sarmentorum ea, quae gemma dicitur: a qua oriens uva sese ostendit: quae et succo terrae et calore solis augescens primo est peracerba gustatu, deinde maturata dulcescit vestitaque pampinis nec modico tepore caret et nimios solis defendit ardores. Qua quid potest esse tum fructu laetius tum adspectu pulchrius? Cujus quidem non utilitas me solum, ut ante dixi, sed etiam cultura et ipsa natura delectat: adminiculorum ordines, capitum jugatio, religatio et propagatio vitium, sarmentorumque ea, quam dixi, aliorum amputatio, aliorum immissio. Quid ego irrigationes, quid fossiones agri repastinationesque proferam, quibus fit multo terra fecundior? Quid de 54
utilitate loquar stercorandi? dixi in eo libro, quem *de*

rebus rusticis scripsi : de qua doctus Hesiodus ne verbum quidem fecit quum de cultura agri scriberet : at Homerus, qui multis, ut mihi videtur, ante seculis fuit, Laertem lenientem desiderium, quod capiebat e filio, colentem agrum et eum stercorantem facit. Nec vero segetibus solum et pratis et vineis et arbustis res rusticae laetae sunt, sed etiam hortis et pomariis : tum pecudum pastu, apium examinibus, florum omnium varietate. Nec consitiones modo delectant, sed etiam insitiones, quibus nihil invenit agricultura sollertius.

XVI.

Curius and Cincinnatus spent their old age in rural pursuits. Agriculture is a fertile source of enjoyment for the old.

55 Possum persequi multa oblectamenta rerum rusticarum ; sed ea ipsa, quae dixi, fuisse sentio longiora. Ignoscetis autem ; nam et studio rerum rusticarum provectus sum et senectus est natura loquacior : ne ab omnibus eam vitiis videar vindicare. Ergo in hac vita M'. Curius, quum de Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit extremum tempus aetatis : cujus quidem ego villam contemplans, abest enim non longe a me, admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam.

56 Curio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati sunt. Non enim aurum habere praeclarum sibi videri dixit, sed eis, qui haber-

ent aurum, imperare. Poteratne tantus animus non efficere jucundam senectutem? Sed venio ad agricolas, ne a me ipso recedam. In agris erant tum senatores, id est, senes: siquidem aranti L. Quinctio Cincinnato nuntiatum est, eum dictatorem esse factum: cujus dictatoris jussu magister equitum C. Servilius Ahala Sp. Maelium regnum appetentem occupatum interemit. A villa in senatum arcessebantur et Curius et ceteri senes: ex quo qui eos arcessebant *viatores* nominati sunt. Num igitur horum senectus miserabilis fuit, qui se agri cultione oblectabant? Mea quidem sententia haud scio an ulla beatior possit esse: neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectatione, quam dixi, et saturitate copiaque rerum omnium, quae ad victum hominum, ad cultum etiam Deorum pertinent; ut quoniam haec quidam desiderant, in gratiam jam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est: abundat porco, haedo, agno, gallina, lacte, caseo, melle. Jam hortum ipsi agricolae succidiam alteram appellant. Conditiora facit haec supervacanei etiam operis aucupium atque venatio. Quid de pratorum 57
viriditate aut arborum ordinibus aut vinearum olivetorumve specie dicam? Brevi praecidam: agro bene culto nihil potest esse nec usu uberius nec specie ornatius: ad quem fruendum non modo non retardat, verum etiam invitat atque allectat senectus. Ubi enim potest illa aetas aut calescere vel apricatione melius vel igni, aut vicissim umbris aquisve refrigerari salubrius? Sibi igitur habeant arma, sibi equos, sibi hastas, sibi 58

clavam et pilam, sibi natationes atque cursus: nobis senibus ex lusionibus multis talos relinquant et tesseras: id ipsum utrum lubebit; quoniam sine his beata esse senectus potest.

XVII.

Xenophon's "Œconomicus." Examples of Cyrus, Valerius Corvus, and others. The dignity and authority of the old are of more value than all the pleasures of the young.

59 Multas ad res perutiles Xenophontis libri sunt; quos legite, quaeso, studiose, ut facitis. Quam copiose ab eo agricultura laudatur in eo libro, qui est de tuenda re familiari, qui *Oeconomicus* inscribitur! Atque ut intelligatis nihil ei tam regale videri, quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo: Cyrum minorem regem Persarum praestantem ingenio atque imperii gloria, quum Lysander Lacedaemonius vir summae virtutis venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse et ei quendam consaeptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum, qui afflarentur e floribus; tum eum dixisse mirari se non modo diligentiam, sed etiam sollertiam ejus, a quo essent illa dimensa atque descripta; et ei Cyrum res-

pondisse; *Atqui ego omnia ista sum dimensus; mei sunt
ordines, mea descriptio; multae etiam istarum arborum
mea manu sunt satae.* Tum Lysandrum intuentem pur-
puram ejus et nitorem corporis ornatumque Persicum
multo auro multisque gemmis dixisse: *Rite vero te,
Cyre, beatum ferunt, quoniam virtuti tuae fortuna con-
juncta est.* Hac igitur fortuna frui licet senibus: nec 60
aetas impedit quo minus et ceterarum rerum et in pri-
mis agri colendi studia teneamus usque ad ultimum
tempus senectutis. M. quidem Valerium Corvum ac-
cepimus ad centesimum annum perduxisse, quum esset
acta jam aetate in agris eosque coleret. Cujus inter
primum et sextum consulatum sex et quadraginta anni
interfuerunt. Ita, quantum spatium aetatis majores
nostri ad senectutis initium esse voluerunt, tantus illi
cursus honorum fuit: atque ejus extrema aetas hoc
beatior, quam media, quod auctoritatis habebat plus,
laboris minus. Apex est autem senectutis auctoritas.
Quanta fuit in L. Caecilio Metello! quanta in Atilio 61
Calatino! in quem illud elogium unicum: *Plurimae
consentiunt gentes populi primarium fuisse virum.* No-
tum est carmen incisum in sepulchro. Jure igitur
gravis, cujus de laudibus omnium esset fama consenti-
ens. Quem virum nuper P. Crassum pontificem maxi-
mum, quem postea M. Lepidum eodem sacerdotio
praeditum vidimus! Quid de Paullo aut Africano lo-
quar? aut, ut jam ante, de Maximo? quorum non in
sententia solum, sed etiam in nutu residebat auctori-
tas. Habet senectus, honorata praesertim, tantam
auctoritatem, ut ea pluris sit, quam omnes adolescen-
tiae voluptates.

XVIII.

An honourable old age is the sequel of a well-spent youth. Anecdote regarding the Athenians and the Spartans. It is said that the old are passionate, crabbed, avaricious: this is referrible to faults of character, not to old age in itself.

62 Sed in omni oratione mementote eam me senectutem laudare, quae fundamentis adolescentiae constituta sit. Ex quo efficitur id, quod ego magno quondam cum assensu omnium dixi: *miseram esse senectutem, quae se oratione defenderet.* Non cani non rugae repente auctoritatem arripere possunt; sed honeste acta superior aetas fructus capit auctoritatis extremos.
63 Haec enim ipsa sunt honorabilia, quae videntur levia atque communia, salutari, appeti, decedi, assurgi, deduci, reduci, consuli: quae et apud nos et in aliis civitatibus, ut quaeque optime morata, ita diligentissime observantur. Lysandrum Lacedaemonium, cujus modo mentionem feci dicere aiunt solitum, Lacedaemonem esse honestissimum domicilium senectutis: nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est quum Athenis ludis quidam in theatrum grandis natu venisset, in magno consessu locum nusquam ei datum a suis civibus; quum autem ad Lacedaemonios accessisset, qui, legati quum essent, certo in loco consederant, con-
64 surrexisse omnes et senem illum sessum recepisse. Quibus quum a cuncto consessu plausus esset multiplex

datus, dixisse ex iis quendam ; Athenienses scire. quae
recta essent, sed facere nolle. Multa in nostro collegio
praeclara ; sed hoc, de quo agimus, in primis quod ut
quisque aetate antecedit ita sententiae principatum
tenet: neque solum honore antecedentibus, sed iis
etiam, qui cum imperio sunt majores natu augures an-
teponuntur. Quae sunt igitur voluptates corporis cum
auctoritatis praemiis comparandae? quibus qui splen-
dide usi sunt, ii mihi videntur fabulam aetatis pere-
gisse, nec tamquam inexercitati histriones in extremo
actu corruisse. At sunt morosi et anxii et iracundi et 65
difficiles senes: si quaerimus, etiam avari. Sed haec
morum vitia sunt, non senectutis. Ac morositas tamen
et ea vitia, quae dixi, habent aliquid excusationis, non
illius quidem justae, sed quae probari posse videatur:
contemni se putant, despici, illudi: praeterea in fragili
corpore odiosa omnis offensio est. Quae tamen omnia
dulciora fiunt et moribus bonis et artibus: idque tum
in vita tum in scena intelligi potest ex iis fratribus, qui
in Adelphis sunt. Quanta in altero duritas, in altero
comitas ! Sic se res habet: ut enim non omne vinum,
sic non omnis aetas vetustate coacescit. Severitatem
in senectute probo sed eam sicut alia modicam: acer-
bitatem nullo modo. Avaritia vero senilis quid sibi
velit, non intelligo. Potest enim quidquam esse absur-
dius, quam quo minus viae restat, eo plus viatici quae-
rere?

XIX.

4. Old age brings us near to death. But death should not be feared if it brings annihilation,—it should be welcomed if it brings immortality. Besides, death comes to young and old alike.

The old man has enjoyed that for which the young man is hoping: the young man is wishing to live long; the old man has lived long.

66 Quarta restat causa, quae maxime angere atque sollicitam habere nostram aetatem videtur, appropinquatio mortis: quae certe a senectute non potest longe abesse. O miserum senem, qui mortem contemnendam esse in tam longa aetate non viderit! quae aut plane negligenda est si omnino exstinguit animum; aut etiam optanda si aliquo eum deducit ubi sit futurus aeternus.
67 Atque tertium certe nihil inveniri potest. Quid igitur timeam si aut non miser post mortem aut beatus etiam futurus sum? Quamquam quis est tam stultus, quamvis sit adolescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam aetas illa multo plures quam nostra mortis casus habet: facilius in morbos incidunt adolescentes; gravius aegrotant; tristius curantur. Itaque pauci veniunt ad senectutem: quod ni ita accideret, melius et prudentius viveretur. Mens enim et ratio et consilium in senibus est: qui si nulli fuissent, nullae omnino civitates essent. Sed redeo ad mortem impendentem. Quod illud est crimen senectutis quum illud videatis cum adolescentia esse com-
68 mune? Sensi ego tum in optimo filio meo, tum in

exspectatis ad amplissimam dignitatem fratribus tuis, Scipio, mortem omni aetati esse communem. At sperat adolescens diu se victurum: quod sperare idem senex non potest. Insipienter sperat. Quid enim stultius, quam incerta pro certis habere, falsa pro veris? Senex ne quod speret quidem habet: at est eo meliore conditione quam adolescens, quum id, quod ille sperat, hic [jam] consecutus est: ille vult diu vivere, hic diu vixit.
Quamquam, o Dii boni! quid est in hominis vita diu? 69
Da enim supremum tempus; exspectemus Tartessiorum regis aetatem: fuit enim, ut scriptum video, Arganthonius quidam Gadibus, qui octoginta regnavit annos, centum et viginti vixit: sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum. Quum enim id advenit, tunc illud, quod praeteriit, effluxit: tantum remanet, quod virtute et recte factis consecutus sis. Horae quidem cedunt et dies et menses et anni: nec praeteritum tempus unquam revertitur, nec quid sequatur scire potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus
Neque enim histrioni ut placeat peragenda fabula est; 70
modo, in quocunque fuerit actu probetur: nec sapienti usque ad *Plaudite* vivendum est. Breve enim tempus aetatis satis est longum ad bene honesteque vivendum: sin processeris longius, non magis dolendum est, quam agricolae dolent praeterita verni temporis suavitate aestatem autumnumque venisse. Ver enim tamquam adolescentiam significat ostenditque fructus futuros: reliqua tempora demetendis fructibus et percipiendis accommodata sunt. Fructus autem senectu- 71
tis est, ut saepe dixi, ante partorum bonorum memoria

et copia. Omnia vero, quae secundum naturam fiunt, sunt habenda in bonis. Quid est autem tam secundum naturam quam senibus emori? quod idem contingit adolescentibus adversante et repugnante natura. Itaque adolescentes mori sic mihi videntur, ut quum aquae multitudine vis flammae opprimitur: senes autem sicut sua sponte nulla adhibita vi consumptus ignis exstinguitur: et quasi poma ex arboribus cruda si sint vix avelluntur; si matura et cocta decidunt; sic vitam adolescentibus vis aufert, senibus maturitas; quae quidem mihi tam jucundæ est, ut quo propius ad mortem accedam, quasi terram videre videar aliquandoque in portum ex longa navigatione esse venturus.

XX.

The happiest end of life is a natural dissolution. To a mind truly noble death is not fearful. Old age brings satiety of life, and then man is ripe for death.

72 Omnium aetatum certus est terminus; senectutis autem nullus certus est terminus; recteque in ea vivitur quoad munus officii exsequi et tueri possis et tamen mortem contemnere. Ex quo fit ut animosior etiam senectus sit, quam adolescentia, et fortior. Hoc illud est, quod Pisistrato tyranno a Solone responsum est quum illi quaerenti, qua tandem spe fretus sibi tam audaciter obsisteret, respondisse dicitur: *Senectute.* Sed vivendi est finis optimus quum integra mente ceterisque sensibus opus ipsa suum eadem, quae coagmentavit, natura dissolvit. Ut navem, ut aedificium idem

destruit facillime, qui construxit; sic hominem eadem optime, quae conglutinavit, natura dissolvit. Jam omnis conglutinatio recens aegre, inveterata facile divellitur. Ita fit, ut illud breve vitae reliquum nec avide appetendum senibus, nec sine causa deserendum sit: vetatque Pythagoras injussu imperatoris, id est, dei, de praesidio et statione vitae decedere. Solonis 73
quidem sapientis elogium est, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Vult, credo, se esse carum suis: sed haud scio an melius Ennius:

Nemo me lacrumis decoret neque funera fletu
Faxit.

Non censet lugendam esse mortem, quam immortalitas consequatur. Jam sensus moriendi aliquis esse potest 74
isque ad exiguum tempus praesertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adolescentia debet esse, mortem ut negligamus: sine qua meditatione tranquillo esse animo nemo potest. Moriendum enim certe est et id incertum an eo ipso die. Mortem igitur omnibus horis impendentem timens quî poterit animo consistere? De qua 75
non ita longa disputatione opus esse videtur, quum recorder, non L. Brutum, qui in liberanda patria est interfectus; non duo Decios, qui ad voluntariam mortem cursum equorum incitaverunt; non M. Atilium, qui ad supplicium est profectus ut fidem hosti datam conservaret; non duo Scipiones, qui iter Poenis vel corporibus suis obstruere voluerunt; non avum tuum L. Paullum, qui morte luit collegae in Cannensi ignominia temeri-

tatem; non M. Marcellum, cujus interitum ne crudelissimus quidem hostis honore sepulturae carere passus est: sed legiones nostras, quod scripsi in Originibus, in eum saepe locum profectas alacri animo et erecto, unde se nunquam redituras arbitrarentur. Quod igitur adolescentes, et ii quidem non solum indocti, sed etiam
76 rustici, contemnunt, id docti senes extimescent? Omnino, ut mihi quidem videtur, studiorum omnium satietas vitae facit satietatem. Sunt pueritiae certa studia; num igitur ea desiderant adolescentes? Sunt ineuntis adolescentiae; num ea constans jam requirit aetas, quae media dicitur? Sunt etiam hujus aetatis; ne ea quidem quaeruntur a senectute: sunt extrema quaedam studia senectutis: ergo ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis. Quod quum evenit, satietas vitae tempus maturum mortis affert.

XXI.

Cato, influenced by Pythagoras, Socrates, Plato, declares the soul to be immortal.

77 Equidem non video cur, quid ipse sentiam de morte, non audeam vobis dicere; quod eo melius mihi cernere videor, quo ab ea propius absum. Ego vestros patres, P. Scipio tuque, C. Laeli, viros clarissimos mihique amicissimos vivere arbitror et eam quidem vitam, quae est sola vita nominanda. Nam dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur: est enim animus caelestis ex altissimo domicilio depressus et quasi demersus

in terram, locum divinae naturae aeternitatique contrarium. Sed credo Deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio impulit ut ita crederem; sed nobilitas etiam summorum philosophorum et auctoritas. Audie- 78
bam Pythagoram Pythagoreosque incolas paene nostros, qui essent Italici philosophi quondam nominati, nunquam dubitasse, quin ex universa mente divina delibatos animos haberemus: demonstrabantur mihi praeterea, quae Socrates supremo vitae die de immortalitate animorum disseruisset, is, qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? sic mihi persuasi, sic sentio: quum tanta celeritas animorum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes tantae scientiae, tot inventa; non posse eam naturam, quae res eas contineat, esse mortalem: quumque semper agitetur animus nec principium motus habeat, quia se ipse moveat; ne finem quidem habiturum esse motus quia nunquam se ipse sit relicturus: et quum simplex animi natura esset neque haberet in se quidquam admixtum dispar sui atque dissimile non posse eum dividi: quod si non possit non posse interire: magnoque esse argumento, homines scire pleraque ante, quam nati sint, quod jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. Haec Platonis fere.

XXII.

The dying words of Cyrus the elder.

79 Apud Xenophontem autem moriens Cyrus major
haec dicit: "Nolite arbitrari, o mihi carissimi filii,
me quum a vobis discessero nusquam aut nullum
fore. Nec enim dum eram vobiscum animum meum
videbatis; sed eum esse in hoc corpore ex iis rebus,
quas gerebam, intelligebatis. Eundem igitur esse cre-
80 ditote, etiam si nullum videbitis. Nec vero clarorum
virorum post mortem honores permanerent, si nihil
eorum ipsorum animi efficerent quo diutius memoriam
sui teneremus. Mihi quidem nunquam persuaderi po-
tuit, animos, dum in corporibus essent mortalibus,
vivere; quum exissent ex eis emori: nec vero tum ani-
mum esse insipientem quum ex insipienti corpore eva-
sisset; sed quum omni admixtione corporis liberatus
purus et integer esse coepisset tum esse sapientem.
Atque etiam quum hominis natura morte dissolvitur,
ceterarum rerum perspicuum est quo quaeque disce-
dant; abeunt enim illuc omnia unde orta sunt: ani-
mus autem solus nec quum adest nec quum discedit
81 apparet. Jam vero videtis nihil esse morti tam simile
quam somnum. Atqui dormientium animi maxime
declarant divinitatem suam: multa enim quum remissi
et liberi sunt futura prospiciunt. Ex quo intelligitur
quales futuri sint quum se plane corporis vinculis re-
laxaverint. Quare, si haec ita sunt sic me colitote ut
deum: sin una est interiturus animus cum corpore,

vos tamen deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis."

XXIII.

It is the hope of immortality that makes men perform noble exploits. When the soul departs this life it then begins to live. The wise always die with the greatest equanimity; with the least, the foolish. Cato with ecstatic joy hails the glorious day of death, when he is to leave a troubled and wicked world for the divine company of departed spirits.

Cyrus quidem haec moriens; nos, si placet, nostra 82
videamus. Nemo unquam mihi, Scipio, persuadebit aut patrem tuum Paullum aut duos avos Paullum et Africanum aut Africani patrem aut patruum aut multos praestantes viros, quos enumerare non est necesse, tanta esse conatos, quae ad posteritatis memoriam pertinerent, nisi animo cernerent, posteritatem ad se pertinere. An censes. ut de me ipso aliquid more senum glorier, me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed, nescio quomodo, animus erigens se posteritatem ita semper prospiciebat, quasi quum excessisset e vita tum denique victurus esset. Quod quidem ni ita se haberet ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatem gloriae niteretur.

83 Quid ? quod sapientissimus quisque aequissimo animo
moritur, stultissimus iniquissimo ? Nonne vobis vide-
tur animus is, qui plus cernat et longius, videre se ad
meliora proficisci: ille autem, cujus obtusior sit acies,
non videre ? Equidem efferor studio patres vestros,
quos colui et dilexi, videndi: neque vero eos solum
convenire aveo, quos ipse cognovi, sed illos etiam, de
quibus audivi et legi et ipse conscripsi. Quo quidem
me proficiscentem haud sane quis facile retraxerit, ne-
que tamquam Peliam recoxerit. Quod si quis deus
mihi largiatur ut ex hac aetate repuerascam et in cunis
vagiam, valde recusem. Nec vero velim, quasi decurso
84 spatio, ad carceres a calce revocari. Quid enim habet
vita commodi ? quid non potius laboris ? Sed habeat
sane : habet certe tamen aut satietatem aut modum.
Non lubet enim mihi deplorare vitam, quod multi et ii
docti saepe fecerunt: neque me vixisse poenitet, quon-
iam ita vixi ut non frustra me natum existimem ; et ex
vita ita discedo tamquam ex hospitio non tamquam ex
domo. Commorandi enim natura deversorium nobis,
85 non habitandi dedit. O praeclarum diem, quum ad
illud divinum animorum concilium coetumque profi-
ciscar quumque ex hac turba et colluvione discedam !
Proficiscar enim non ad eos solum viros, de quibus anted
dixi ; verum etiam ad Catonem meum, quo nemo vir
melior natus est, nemo pietate praestantior ! Cujus a
me corpus crematum est, quod contra decuit ab illo
meum : animus vero non me deserens, sed respectans
in ea profecto loca discessit, quo mihi ipsi cernebat esse
veniendum. Quem ego meum casum fortiter ferre vi-
sus sum ; non quo animo ferrem, sed me ipse consola-

bar existimans, non longinquum inter nos digressum et discessum fore. His mihi rebus, Scipio, id enim te 86
cum Laelio admirari solere dixisti, levis est senectus nec solum non molesta, sed etiam jucunda. Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem, quo delector, dum vivo extorqueri volo: sin mortuus, ut quidam minuti philosophi censent, nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant. Quod si non sumus immortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura ut aliarum omnium rerum sic vivendi modum. Senectus autem aetatis est peractio tamquam fabulae; cujus defatigationem fugere debemus, praesertim adjuncta satietate.—Haec habui de senectute quae dicerem: ad quam utinam perveniatis! ut ea, quae ex me audistis, re experti probare possitis.

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Ille vir....fidei—'that man of no great wealth, but rich in integrity.' *Ille vir:* (1) Ennius, (2) Pætus, (3) the herdsman, according to the three interpretations given above.

Plenu'—full form, *plenus.* In the old language *s* final was only feebly sounded, so that the preceding vowel often remained short even if the next word began with a consonant.

Fidei—notice the long penult. In the early language *e* in the gen. of decl. v. was long even after a consonant.

Sollicitari....diesque—probably not as Ennius wrote it.

Novi—what other perfects have pres. meaning

Animi tui—depending on both accusatives,—a case of what is called *conjunctio.*

Cognomen Athenis deportasse—Atticus appears to have received his surname on account of his having lived for twenty years in Athens, and on account of his intimate acquaintance with Greek literature.

Humanitatem—' culture.'

Quibus me ipsum—supply *suspicor commoveri.* There is a zeugma in *suspicor* which is here equal to *fateor.*

Iisdem rebus—the disordered state of the republic and the despotism of Cæsar.

Gravius—' too deeply."

Major—'greater' than I can attempt in so short a treatise; or 'too difficult;' or 'too heavy' a task for me bowed down myself with grief at the state of my country.

Visum est mihi—' I have made up my mind.'

2. **Onere**—abl. of separation with *levari.*

Quod mihi tecum commune est—Cicero was sixty-two and Atticus sixty-five years of age.

Certo scio—'I have sure knowledge;' *certe scio* would mean, 'I am sure that I know.'

Adventantis—'rapidly advancing.'

Senectutis—*pueritia*, *adolescentia*, *juventus*, *ætas seniorum*, *senectus*, was each a period of about fifteen years.

Tu occurrebas....munere—a reference to the dedication of the work to Atticus.

Confectio—"composition.'

Fuit ut absterserit—(*fuit* perf. def.) 'has been so pleasant that it has wiped away;' whereas *fuit ut abstergeret* (*fuit* per. indef.) would mean, 'was so pleasant that it wiped away' (while I was writing).

Effecerit—the prefix brings out the idea of the completion of the action.

Satis digne—'as she deserves.'

Cui qui pareat—a subj. clause of characteristic defining *philosophia*,—'of such a character that he who obeys her;' or a subj. clause of reason, 'seeing that he who obeys.'

Omne tempus aetatis—'every period of life,'—even old age.

3. **De ceteris**—the other topics of philosophy.

Diximus multa et saepe dicemus—"When a clause or phrase consists of four parts which go in pairs (as here *diximus*, *dicemus* on one side and *multa, saepe* on the other), the Latins frequently arrange the words so as to put one pair between the two members of the other pair, as here. This usage is called by grammarians, *chiasmus*."—REID.

Hunc librum—notice the *asyndeton* of the adversative.

Misimus—the Latins in epistolary language often use the perfect for the present.

Autem—'however' (I do not write it as coming from myself, but from Cato).

Tribuimus—perfect.

Tithonus—the stock example of decrepit old age. Cicero is about to paint old age in bright colors, therefore he treats with contempt the type of Aristo.

Aristo Chius—the Stoic philosopher of Chios, a disciple of Zeno. *Aristo Ceus* or *Cius*, the peripatetic philosopher of Ceos. Supply *fecit* here.

Parum....fabula—there would be too little weight in the representations of a mythical speaker.

Esset. This is a conditional sentence with the protasis omitted.

Quo. Is this masc. or neut.?

Apud quem—'at whose house.'

Laelium et Scipionem.—These two names are Cicero's types of friendship. Laelius is immortalized in *De Amicitia*, the companion treatise of *De Senectute.*

Facimus admirantes—'we represent as wondering.'

Qui.....disputare—'if he shall appear to discourse with more learning.'

In suis libris. His principal works were *De Re Rustica* and *Origines.*

Attribuito. Fut. imper. because of fut. *videbitur* in the protasis.

Graecis literis. Cato, in his younger days, was a bitter foe of everything Greek. He grew mellower with old age.

Quid opus est plura. Supply *dicere* or *addere.*

II.

4. **Saepenumero**—written as two words in some editions. Literally, 'frequently in the reckoning.' It differs little from *saepe :* perhaps it is a little stronger.

Rerum—obj. gen. with *sapientiam.*

Excellentem—*i. e.*, when compared with the wisdom of others; *perfectam*, absolutely perfect.

Odiosa—not 'odious,' but 'wearisome.'

Onus Ætna gravius—a proverbial expression containing an allusion to the imprisonment of Enceladus and other giants beneath the mountain.

Quibus....gravis est—'for every age is burdensome to those who have no resource in themselves for a virtuous and happy life.' *Quibus*, not with *ipsis*, but dative.

Opis depends on *nihil.* What is noticeable in the declension of these two nouns?

Qui autem....afferat. A Stoic sentiment well suiting the character of Cato.

Ipsis. A variant is *ipsi.*

Afferat—subj., as *nihil quod* = *nihil tale est.*

Ut adipiscantur....adeptam. Another case of *Chiasmus*. *Adeptam* : rarely with passive meaning in Cicero. Some editions read *adepti.*

Aiunt. *Stulti* to be taken out of *stultitiae* is the subject.

Putavissent—subj. in oblique narration. Some editions give the short form *putassent,* which Cicero probably wrote.

Quid enim ? citius. We find also *Qui enim citius,* etc.

Quamvis = *quantumvis.*

Quum effluxisset—subj. because there is a condition implied.

Consolatione. Translate with the reading *consolatio.*

5. **Si....soletis....sumus.** Notice the irregular form of the period. Form a *protasis* to correspond with this *apodosis,* and an *apodosis* to correspond with this *protasis.* A fact is stated by the indic. *soletis.*

Utinam digna esset. Notice the modesty of Cato, the imperfect tense implying that his wisdom is not worthy of their high esteem.

Cognomine. His full name was Marcius Porcius Cato, so that his cognomen was *Cato* = *catus,* 'shrewd.' As Cicero, however, observes no sharp distinction between *cognomen* and *agnomen* it is possible that Cato here refers to his by-name, *Sapiens.* Notice the ground of Cato's claim to his cognomen, *quod....paremus.*

Naturam......sequimur—alluding to the Stoic precept, *secundum naturam vivere,* or *convenienter naturae vivere.*

Tamquam deum. Nature here is not a deity, else we should have *deam.*

Aetatis = *vitae.*

Descriptae—'represented.' There is a reading *discriptae,* 'distributed.' But the point here lies, as Reid says, not in the due arrangement of the different scenes of a play, but in the careful working out of each scene.

Extremum actum. Life is often compared to a drama. Shakespeare says:

> "All the world's a stage,
> And all the men and women merely players;
> They have their exits and their entrances;
> And one man in his time plays many parts,
> His acts being seven ages."
>
> —*As You Like It*, Act II., Sc. 7.

Inerti—'indolent. Some render it 'inartistic.'

Baccis *(bacis)*—fruits growing on bushes or trees, usually applied to the smaller kinds. *Terræ frugibus*: 'fruits of the earth,' *i.e.*, cereals, roots, vegetables. A variant here is *fructibus*. Cicero appears to make no great distinction between *fruges* and *fructus*, although his hair-splitting commentators fancy they see a great difference.

Aliquid maturitate....caducum—'something from a seasonable ripeness drooping and falling, as it were.' *Vietum*, from *vieo*, to twist: so, 'flexible': so, 'languid.' Some say 'shrivelled.'

Quod ferendum est molliter—'which must be borne with resignation.' *Ferre molliter* usually means 'to bear with unmanly spirit.'

Quid est enim....repugnare. The Latin idiom differs from the English. The sentence to us seems inverted. It is equivalent to *quid est enim aliud naturae repugnare nisi Gigantum modo bellare cum Diis*. Do not confound the Giants with the Titans. See Index of Proper Names.

6. **Atqui** introduces sometimes a contradictory clause · sometimes a supplementary clause. The latter here.

Ut....pollicear. A final clause often depends on a principal clause to be supplied.

Feceris. Fut. perf.

Senes fieri. If the infin. depended on *speramus* alone, what should we have?

Rationibus—'considerations.'

ng avescentem aetatem—'the increasing burden of old age.'

Futurum est. This periphrasis for *erit* represents the event as on the very verge of fulfilment.

Nisi molestum est. A courteous expression like our "If you please."

Tamquam longam aliquam viam. Notice the terminations, representing perhaps the tediousness of a long journey.

Quam ingrediendum sit. Notice the peculiar construction, *ingrediendum sit* governing *quam*. It seems like an imitation of the Greek construction with the verbal in—*τεον*. It is a rare archaism in Latin prose. Perhaps Cicero here affects the archaic style to suit Cato's manner of speaking. In common Latin it would be *quae nobis ingredienda.*

Istuc. Neut. acc. of pronoun *istic*, *istaec*, *istoc* or *istuc*, emphatic form of what is called the demonstrative of the second person.

We have in the last sentence of this chapter and in the next chapter a close imitation of a passage in the introduction to Plato's "Republic," where Socrates is conversing with the aged Cephalus.

III.

7. **Pares cum paribus facillime congregantur.** The proverb is as old as Homer: ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεός ὡς τὸν ὁμοῖον, Od. 17, 218. We find it also in Plato: ὁ παλαιὸς λόγος εὖ ἔχει, ὡς ὁμοῖον ὁμοίῳ ἀεὶ πελάζει, Symp. C. 18, 3; and in many other Greek writers. We have it in English in "Birds of a feather flock together" and "Like will to like." Compare Ecclus. 13, 15, "Every beast loveth his kind and every man loveth his neighbour: all flesh consorteth according to kind and a man will cleave to his like." *Facillime*: 'most cheerfully.'

Quae—cognate acc. with *deplorare*, referring to *querelis* by *Synesis*. Some MSS. have *quas*.

Tum....tum—'both....and.'

Carerent—subj., because they express merely their own sentiments.

Vitam nullam putarent—'they thought (as they said) life to be no life.'

Quod esset accusandum. *Esset* is subj. as the antecedent of the relative is indefinite.

Eadem mihi usu venirent—'the same things would happen to me.' *Usu venire* = *accidere*. *Usu* is commonly said to be abl., 'in practice.' It is better to regard it as an old dative, predicative, for *usui*. What is implied by this form of the Conditional Period?

Quorum. Does this word agree with *multorum* or is it dependent on it?

Sine querela—an attributive adjunct of *senectutem*.

Qui se et····ferrent—'since they do not take it ill that they have been freed from the bonds of their passions.' The verbs here are in the subj., *qui* introducing clauses of *cause* or *characteristic*.

Moderati—'self-controlled.' *Difficiles*—'peevish.' *Inhumani*—'churlish.' *Importunitas* and *inhumanitas* take up the ideas of *difficiles* and *inhumani*,—'peevishness' and 'churlishness.' *Est*: account for singular verb.

8. **Dixerit.** Indic. or subj.?

Opes et copias—'resources and wealth.' *Opes* is generic, including all sources of power and influence.

Contingere. It is said by some that this always implies good fortune. See, however, sec. 71, *quod idem contingit*.

Istuc. See *istuc*, 6. Translate, 'that which you have mentioned.'

Ut Themistocles, etc. This story is told by Plato. We have an earlier and different version of it in Herodotus. Themistocles was ambassador at Sparta and was greatly honored there. An envious citizen of Belbina, a small island near Sunium, declared that the honors were really paid to Athens and not to Themistocles. The Athenian retorted: "If I were a citizen of Belbina I should not be thus honored by the Spartans, nor would you, O man, being an Athenian." The point of the reply is apparent.

Cato's application is, as both talent and good fortune gained glory for Themistocles, so both wisdom and pleasant surroundings are necessary to comfort old age.

Seriphio. Seriphus is used by ancient writers as a type of an insignificant community.

Jurgio. Distinguish from *rixa*.

Quum ille····assecutum—'when he (the Seriphian) had said that he (T.) had not gained his renown by his own glory, but by the glory of his country.'

Nec enim····non gravis. Notice the *chiasmus*.

9. **Omnino**—'assuredly.' Or does it mean, 'in general'?

Arma senectutis—arms of defence against the discomfort of old age.

Artes exercitationesque virtutum—'liberal studies and the practice of the virtues.'

Quum diu multumque vixeris—'when you have lived a long and active life.' Observe that *vixeris* is sing. although we have just before *Scipio et Laeli*. "The subjunctive of a general supposition is used in the 2nd sing. to denote the act of an indefinite subject (*you* = *anyone*)."

Efferunt. Other readings are *afferunt* and the archaic *ecferunt*.

Bene factorum. Perf. participles used as nouns may retain their original adverbial modifiers.

IV.

10. **Qui Tarentum recepit.** Notice the force of *recepit*, 'recovered.' Hannibal had taken the city in 212 B.C. It was retaken by Fabius in 209 B.C.

Ut aequalem—supply ellipsis.

Comitate condita gravitas—'dignity seasoned with affability.' Distinguish *condĭta* from *condīta*.

Eum colere—'to pay regard to him.'

Grandem natu. It is strange that *major natu* and *maximus natu* are good Latin, but *magnus natu* not.

Anno post means 'a whole year after,' not 'during the year after.'

Post....quam—so-called *tmesis*.

For dates of events referred to in this chapter see the sketch of Cato's life.

Consul primum····quartum consule—a common collocation. Make the adverb modify a participle understood.

Adolescentulus—a noun.

Ad Capuam. *Ad* is expressed when only the vicinity of the town is meant, as here: to an encampment before Capua.

Quem magistratum—*i.e.*, *quaesturam*.

Suasor. One who spoke against a bill was a *dissuasor*.

Legis Cinciae. This law was passed in 204 B.C. by M. Cincius Alimentus, a tribune of the plebs. It ordained that advocates should not take fees from their clients, and limited the amount of private donations. The object of the former clause was to shut out the aristocrats from business. The common reading here is: *ad Tarentum quaestor: deinde aedilis, quadriennio post factus sum praetor.* That this reading is corrupt is patent. Cato was quaestor in Africa under Scipio Africanus: at Tarentum he was a private soldier. He was not praetor when T. and C. were consuls. Cato, moreover, had the praetorship the year after his aedileship.

Ut adolescens—*i.e.*, with the energy of a young man.

Grandis = *grandis natu.*

Hannibalem······molliebat—'by his stubborn delay he tamed Hannibal roaming about the land as was natural for a young man.' Hannibal was about 30 when he crossed the Alps.

Sua patientia—referring to his name, *Cunctator*.

Praeclare modifies *dicit* understood.

Familiaris noster. Cato returning home from his quaestorship in Africa met Ennius in Sardinia and admiring him brought him in his train to Rome. The two were ever afterwards intimate friends.

Unus homo, etc. These verses from the "Annales" were quoted and imitated by many of the ancient writers.

Rem = *rem publicam.*

Non enim. Some read *noenum*, the old form from which *non* is shortened. With our reading the *m* syllable in *enim* must be slurred over in scansion.

Rumores—(1) 'fame'; (2) 'disparaging reports,' his dilatoriness by some being ascribed to cowardice.

Ponebat. Final syllable long. See note on *versat*, I., 1.

Postque magisque. Anthon thinks that *post* here refers to the period immediately after the death of Fabius,—'therefore after death the glory of the man increased and more does it now increase.' For *post* there is a variant *plus*.

11. **Salinatori.** Cicero is wrong here. *M. Livius Macatus* was the Roman commander who, after the town had been taken by the Carthaginians, fled to the citadel, whence all the efforts of Hannibal could not dislodge him. Several of the annalists refer to Macatus merely as M. Livius. Hence the mistake of Cicero in confounding him with M. Livius Salinator. The anecdote related here is told by Livy and Plutarch.

Opera mea—'by my agency.'

In toga—'in peace'—'in civil life.' The *toga* was the citizen's gown: the *sagum*, the soldier's.

Qui consul iterum, etc. There must be some mistake here. Fabius was consul a second time in 22? B.C. The law of Flaminius was passed in 232 B.C. The text is comprehensible if we suppose that Flaminius was one of the commissioners appointed to carry out his own law,—that the division of the lands occupied some years,—that Fabius did his best (*quoad potuit*) to thwart Flaminius. If this be the interpretation, *dividenti* will mean simply 'distributing.' The word is usually translated, 'when he tried to divide,' referring to the efforts put forth by Flaminius in passing his law.

The *Lex Flaminia* had for its object the division among poor Roman and Latin colonists of the *Gallicus ager* in the vicinity

of Ariminum, recently taken from the Gauls. The law was passed in defiance of the senate's wishes and, therefore, it was seemingly unconstitutional, as it was an administrative measure encroaching upon the rights of the senate. The Flaminian Law was the first agrarian law that followed the Licinian Law of 367 B.C. The principle of Flaminius was afterwards adopted by the Gracchi. Polybius asserts that the passing of the Lex Flaminia was the first step in the decline of the Roman constitution.

Augurque quum esset—'although he was augur' Fabius was nevertheless liberal and free from the superstition of the times. The expression quoted here was indeed a bold one, striking at the Roman religious system. Fabius had been augur for many years and he knew how the auspices had been degraded for mean political purposes.

The idea here is borrowed from Homer: **εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης**.—Il. xii., 243.

12. **Quam quo modo····tulit.** *Tulit* is the indic. for the subj. of an indirect question, as is common in early Latin; or we must supply the antecedent, *modus*.

Consularis. His son Quintus had been consul in 213 B.C. with Ti. Sempronius Gracchus.

In the anecdote regarding Fabius and his son we see Cato lamenting the death of his own beloved son. See section 84.

In manibus—'in everyone's hands.'

Laudatio—'funeral oration.' Supply *funebris*.

Legimus. Distinguish *lĕgimus* from *lēgimus*.

Quem······contemnimus?—'what philosopher do we not despise?' Is he not superior to any of the philosophers who try to alleviate men's griefs by their philosophical treatises?

In luce—'in public.'

In oculis civium magnus—'great before the gaze of his fellow-citizens.' Why would it be a bad blunder to translate *in oculis*, 'in the eyes?'

Intus, opposed to *in luce*: *domi*, to *in oculis*.

Juris augurii—the code of rules by which the college of augurs interpreted the will of the gods.

Multae····literae—'an extensive knowledge of literature, too, for a Roman.' The Romans were a military people and were far behind the Greeks in literary attainments.

Domestica····externa bella. Reid thinks that the *domestica bella* are the Roman wars, and the *externa bella*, those that belong to the history of other states. Some editions omit *bella*.

Ita tum, etc. Be careful not to take *ita* with *cupide*. "Whose conversation at that time I keenly enjoyed just as if I already foresaw that which came to pass,—that when he was dead there would be no one from whom I could learn."

Illo exstincto—when did Fabius die?

Unde = *a quo*.

V.

13. **Quorsum igitur,** etc. The ellipsis has been supplied in various ways,—*spectant, dico, dixi*.

Tam multa. *Tot* is not used substantively.

Scipiones. Men like Scipio Africanus the elder. We hear Cicero's voice. Cato, for almost a score of years, was a bitter foe of Scipio and consequently he would not be apt to laud him, as he does in this passage by coupling him with Fabius.

Pedestres = *terrestres*.

Pure et eleganter. The former refers to morals; the latter, to manners.

Placida ac lenis. The former refers to outward circumstances; the latter, to passions and feelings.

Accepimus. Supply *fuisse*.

Uno et octogesimo. *Primo* would be correct. So we say 'eighty-first' or 'one-and-eightieth.' Observe, however, that it would not be proper to use below *quattuor* for *quarto*.

Scribens. Does this mean 'in the act of writing' or 'while engaged upon his works?' [One Hermippus tells us that Plato died in the midst of a marriage-feast.]

Isocratis. Some editions have the form *Isocrati*.

Panathenaicus. This is an encomium on Athens composed for recitation at the festival of the **Panathenaea.** See Proper Names.

Inscribitur. Notice the use of the present, not the perfect. The present indicates an act repeated every time a copyist transcribed the work.

Centum et septem. The larger number generally precedes the smaller in compounds above a hundred. The *et* may be used or not.

Cessavit. Reid points out the proper meaning of *cessare*, 'to be at a standstill,' not 'to come to a standstill.'

Cur····vita. Some younger man probably wondered why Gorgias did not commit suicide,—a common remedy for the ills of old age.

Quod accusem. *Quod* is an adverbial accusative. A variant is *incusem*.

Docto homine. *Doctus homo* is a cultured man of learning; *litteratus homo*, 'a learned man.'

14. **Sua····insipientes conferunt**—'for the foolish impute their vices,' etc.

Faciebat. Notice the force of the imperfect.

Modo. See sect. 10.

Sicut····quiescit—'just as the gallant steed that often at the end of the race-course hath won the Olympic prizes, now worn out by feebleness takes his rest.'

These lines also are from the Annals of Ennius. The archaic forms have been removed by Cicero or by the copyists. Ennius probably wrote *ecus* not *equus*, and *Olumpia* not *Olympia*. *Vicit Olympia:* an imitation of the Greek 'Ολύμπια νικᾶν = to win a victory at the Olympic games. *Olympia* is a sort of cognate acc. *Senium* is the feebleness that usually attends old age. *Confectu':* see note on *plenu'*, sect 1.

Equi fortis····suam—'he compares his old age with the old age of a gallant and victorious steed.' *Victor* here is used almost as an adjective.

Quem quidem···· Some read *quam*, referring to the implied *senectutem*.

Meminisse usually governs the gen. It takes the acc. of a contemporary.

The temptation to parade his antiquarian learning leads Cicero again and again to violate the proprieties of the dialogue.

Hi consules—'the present consuls.' This passage gives the supposed date of the dialogue, 150 B.C. M' = Manius. M. = Marcus.

Quum····legem Voconiam····suasissem—'after I had advocated the passing of the Voconian Law.'

"The Voconian Law, passed during the later republic, 169 B.C., imposed a restriction on the institution of women as heirs. It applied only to large estates. A person whom the census placed in the first class, as having a rated property of at least 100,000 asses, was forbidden to appoint a woman as his heir. The alleged design of the statute is said to have been to restrain the growing luxury and extravagance of women by withholding from them the means of being luxurious and extravagant on a large scale. A stronger reason must have been the desire of the wealthy class to keep large estates in the agnate families to which they belonged. If such an estate became the inheritance of a woman, it was apt to pass by marriage into another family."—*(Hadley.)* Further, by this law no person or persons, male or female, could by will receive legacies amounting in all to a larger sum than that received by the principal heir or heirs.

Lateribus—'lungs.' *Pulmones* was a rare word in the golden age.

Duo onera···· Ennius in his old age was a pedagogue and lived a simple life in a cottage on the Aventine, attended by one female slave. *Paupertas* does not mean absolute poverty. *Egestas* is the word for this.

15. **Etenim.** This compound is the result of an ellipsis and corresponds to the Greek καὶ γάρ. The ellipsis may be supplied in various ways according to the context,—and (I say so) for—and (no wonder) for, etc.

Contemplor. This word properly belongs to the language of augury, being applied to the taking of celestial observations. *Animo* often accompanies the word in its figurative sense. Another reading is *complector*.

Unam····alteram. When several things are named these words take the place of *primus* and *secundus*.

Avocet. The subj. expresses not the opinion of the speaker, but that of others.

Si placet. Why indicative?

Earum······videamus—'let us see how weighty and how reasonable each of these charges may be.'

Unaquaeque—decline.

VI.

Quibus? Expand. Notice the absence of the preposition.

An iis. The former member of the double question is omitted and more passion is put into the part expressed. The former part would be *aliisne* or *omnibusne*.

Nullaene res sunt seniles—'are there no offices of old age.'

Administrentur. Subj. since *quae* = *tales ut*.

Nihil agebat····nihil agebant. A species of *chiasmus*.

Socer····filii mei. Aemilius Paulus was the father of Scipio Africanus the younger. Aemilia Secunda, the younger daughter of Aemilius Paulus, married M. Porcius Cato Licinianus, son of Cato the Censor and Licinia. Young Cato died when praetor elect, 152 B.C., a few years before his father.

Fabricii, etc.—men like C. Fabricius Luscinus, Manius Curius Dentatus, Tiberius Coruncanius. See Proper Names.

16. **Accedebat ut.** *Accedit* may be followed by (1) *quod* with indicative: (2) *ut* with subj. The *ut* clause usually denotes a consequence. Here the blindness of Appius is regarded as the result of old age. Livy, however, tells us that Appius was struck blind by the gods for purposing to deprive the Potitii of the administration of the worship of Hercules. *Pyrrho:* The position of this word tells us that it is to be taken with both *pacem* and *foedus*—another case of *Conjunctio*.

Faciendum agrees with the nearer noun.

Non dubitavit dicere. This is the usual construction in negative sentences and in interrogatives implying a negative when *dubitare* means 'to hesitate' to do something. In positive sentences, meaning 'to be in doubt' regarding the truth of something *dubitare* is commonly followed by *quin* and the subj.

Quo vobis····viai—'whither have your minds, which before were wont to stand aright, infatuated turned aside?' Again from the *Annales.*

Mentes dementes—*Oxymoron.*

Antehac—a dissyllable.

Viai—archaic genitive with *quo.* It is possible that *viai* may depend by a graecism on *flexere.*

Gravissime—'with the greatest dignity.'

Et tamen, etc. = and yet (*tamen*) why go to the poem of Ennius, since Appius' speech is still extant? In Cicero's time the speech of Appius passed as the earliest specimen of Latin prose literature.

Septem et decem annis, *i.e.,* from 296 to 280 B.C., both years inclusive, according to the Latin mode of reckoning.

Censor····ante consulatum. Censors were usually selected from consular men.

Pyrrhi bello. Sketch the history of this war.

Et tamen sic, etc. *Sic* relates to the fact that Appius was very old at the time.

17. **Nihil afferunt**—'they adduce no argument.' Another reading is *asserunt.*

Similesque sunt ut si qui····dicant. This peculiar Latin construction may be translated by an obsolete English turn of expression—'and they are like as if some persons should say.'

Ille. A variant is *ipse.*

Clavum—'the tiller.'

Non····juvenes. Some editors connect this with what precedes, and make the verb *faciat.* Then the reply begins with the emphatic *at vero.*

Velocitatibus. Perhaps this should be singular, as some editions have it, to match *celeritate*. *Velocitas* is speed in running: *celeritas* is general agility.

Corporum. Observe that this is the emphatic word. It is plural, as the reference is to many obeying the orders of a general or leader. So *consilio*, *auctoritate*, *sententia*, refer to the 'advice,' 'influence,' 'expressed opinion' of the leader.

Quibus. The relative performs double duty. With *orbari* it is an abl. of separation: with *augeri*, an abl. of specification.

18. **Nisi forte**—introducing as usual an ironical objection, and so followed by an indic. verb.

Miles—tribunus, etc.—the scale of ascent in military service.

In vario genere. In English the noun is plural.

Quae sint gerenda—'What (wars) ought to be waged?'

Praescribo. Just the word to represent the dictatorial manner of old Cato.

Male jam diu cogitanti—'for a long time now plotting mischief.'

Bellum multo ante denuntio—'I threaten war long before' I can expect that it will be declared. An allusion to the story that Cato at this period terminated all his speeches on whatever subject by the words: *Ego vero censeo Karthaginem esse delendam.* Cato died 149 B.C., three years before the hated city was destroyed.

Show that subsequent history proved that Cato's policy was unwise.

De qua vereri. *Vereor* usually takes an acc.

Excisam. Some editors read *exscissam* from ***exscindo.***

19. **Palmam**—'successful exploit.' Metonymy.

Ut····persequare—'that you may complete the work left unfinished by your grandfather,' *i.e.*, the Punic Wars. The younger Scipio was the son of Aemilius Paulus. He was adopted into the family of the Scipios by the son of the elder Africanus.

Tertius. There is a chronological difficulty here. ***Tertius*** would place Scipio's death at 183 B.C., and that is the date given

by Livy. The next sentence, however, tells us that Scipio died a year before Cato's censorship and nine years after Cato's consulship, or in 185 B.C. To remove the difficulty many editors for *tertius* read *quintus* or *sextus*.

Sed····consequentes—'but all succeeding years will cherish the memory of that hero.' It is difficult to understand why Cicero puts language so laudatory into Cato's mouth. Perhaps the old man who could on the brink of the grave abandon his literary antipathies could as easily forget the bitterness of his hatred for the departed Scipio.

Anno ante—'a year before.' **Novem annis post**—'nine years after.'

Excursione····saltu. Military exercises among the Romans. Translate—'skirmishing'....'leaping.'

Hastis. The long spear (*hasta*) of the Romans had been superseded before Cato's day by the short *pilum*.

Summum consilium—'supreme council.' *Consilium* here is a concrete collective noun = *concilium*. Strangely enough, in the preceding line it is an abstract noun.

20. **Senes.** The Spartan senate was called the γερουσία, or *Assembly of Elders*. It was composed of twenty-eight members over sixty years of age and the two kings who were its presidents.

Ab adolescentibus. Was Cicero thinking of the Athenian Alcibiades?

Cedo····cito. The metre of this line and of the line below is the *iambic tetrameter acatalectic* or *octonarius*, consisting of four measures and eight feet. The lines are scanned thus:

(1) ⏑ ⏑ — | — — ‖ — — | ⏑ — ‖ — — | — — ‖ — — | ⏑ — ‖

(2) — ⏑ ⏑ | — — ‖ — — | — — ‖ ⏑ — | — ⏑ ⏑ ‖ — — | ⏑ — ‖

It will be noticed that the metre is very irregular, the spondee and its equivalents,—the dactyl and the anapæst, becoming substitutes for the iambus. The Roman comic poets took the wildest liberties with their metres. And do not comic poets in

every language do this? Their exuberance in language and in metre is unrestrainable.

Cedo = *dic:* the sing. for the plural *cette.*

Qui. Adverb—'how?'

Sic enim····Ludo—'for thus they put the question as it is in the *Ludus* of Naevius.'

Percontantur. The common spelling, *percunctor*, is now abandoned by all scholars.

Ludo. Probably one the comedies of Naevius.

Proveniebant, etc. One MS. for *proveniebant oratores* has *provehebantur ad res.* Some editions have a comma after *stulti.*

VII.

21. **At memoria,** etc. A supposed objection.

Credo. Like our 'of course.'

Exerceas—is. Notice again the use of the 2nd sing. with indefinite subject 'you' = 'any one.'

Tardior—'rather dull.'

Civium—'fellow-citizens.'

Aetate. Abl. of respect.

Lysimachum—the father of Aristides.

Qui sunt = *qui vivunt.*

Sepulcra legens. Cato was engaged in the composition of his *Origines.*

Quod aiunt····perdam. It was a vulgar notion among the ancients that to read the inscriptions on tombs impaired the memory.

In memoriam redeo mortuorum. *Mortuorum* depends, not on *memoriam*, but on the phrase *in memoriam redeo* = *memini.*

Quemquam senum. *Quisquam* is never used as an adjective by the best writers. *Senum* is the partitive genitive. With the reading *senem* translate—'any one although he was an old man.'

Vadimonia constituta—'recognizances given.'

"When the praetor had granted an action, the plaintiff required

the defendant to give security for his appearance before the praetor on the day named. The defendant on finding a surety was said *vades dare*, *vadimonium promittere*, or *facere*. The surety, *vas*, was said *spondere*. The plaintiff when satisfied with the surety was said *vadari reum*, to let him go on bail. When the defendant was bound over on his own recognizance merely, it was called *vadimonium purum*."—SMITH.

If the defendant appeared on the appointed day he was said *vadimonium sistere* or *obire*. If he did not appear, he was said *vadimonium deserere*. Properly, *vadimonia constituere* is spoken of the judge.

Barker places a comma after *vadimonia*, and supplies *tempora* with *constituta*,—'appointments.' He doubts the Latinity of *vad. con.*

Qui····debeant—'who may owe them, whom they themselves may owe.'

22. **Quid····senes**—'what do jurists, what do priests, what do augurs, what do philosophers, in their old age?' Supply *faciunt*. *Jurisconsulti*—those who made jurisprudence their study. They were consulted by private persons, by advocates, by jurors, even by praetors. As the opinions of jurists were of weight in questions of civil law so were those of the *pontifices* and the *augurs* in matters ecclesiastical.

Manent. Observe the emphatic position.

Ingenia—'mental powers.'

Senibus—dative.

Modo=*dummodo*. A latent wish is contained in the condition.

Permaneat—sing., as the two subjects contain kindred ideas.

Nec ea. We may supply *manent*, but it is better to regard the structure as idiomatic, like the Greek καὶ ταῦτα and οὐδὲ ταῦτα.

In claris. *Claris* (dat.) without *in* would harmonize better with *senibus*.

Honoratis viris—'men who have held positions of honor.'

Privata····quieta. The former is opposed to *honoratis*; the latter, to *claris*. So *chiasmus*.

Tragoedias fecit. Seven tragedies of Sophocles are extant: (1) Antigone, (2) Electra, (3) Trachiniae, (4) Oedipus Tyrannus, (5) Ajax, (6) Philoctetes, (7) Oedipus at Colonus.

Quod propter, etc. *propter quod studium*—'on account of which pursuit.'

Rem familiarem—'property.'

Quum rem neg igere. His love for a favorite grandchild, by a second wife, to whom it was thought he would leave his property, has also been assigned as the reason.

A filiis. All the authorities for the story mention only Iophon, the eldest son.

Nostro more. A law of the XII. Tables ordained that if an old man should became imbecile or prodigal, the agnate relatives and the members of his *gens* were to administrate the property.

Patribus—dative. *Bonis*, abl. of separation. Explain the phrase *aliquem aqua et igni interdicere.*

Desipientem = παραφρονοῦντα, 'growing foolish.'

Senex. S. died in 405 B.C. at the age of 90.

Fabulam—'play.'

In manibus—'on hand' = 'in the course of preparation.' Compare the meaning of the phrase in sect. 12.

Proxime scripserat. Modern critics say that this play must have been produced, for th first time at least, before the Peloponnesian war began in 431 B.C.

Oedipum Coloneum. This play tells us of the death of Oedipus in the grove o the Eumenides at Colonus in Attica. One version of this celebrated story makes S. to have recited only that famous chorus beginning εὐίππου, ξένε, which celebrates the praises of the poet's native borough.

Liberatus, etc.—'he was acquitted.' This is also expressed by *absolutus est.*

23. **Diogenem Stoicum.** In this treatise old Cato is presented to us in a remarkable mood. He has buried all his old hatreds and enmities. We have seen him lauding Scipio the Elder. Now we find him admiring Diogenes. History tells us that Cato

thoroughly detested the Greek nation. In 161 B.C. he consented to the expulsion of the Greek teachers from Rome. When, in 153 B.C., there came to Rome Carneades, the Academic, Critolaus, the Peripatetic, and Diogenes, the Stoic, Cato by a decree secured their expulsion from the city. Is Cicero endeavoring to hide the faults of the old statesman whose career he so much admired?

Studiorum agitatio—'the active prosecution of their studies.'

Vitae—dative. *Aequalis*, adj., has the dat.; when a noun it has a genitive.

24. **Age····omittamus**—'but come, to pass over those sublime studies.' *Age* introduces, as often, a transition. The *ut* clause is a Final clause depending on some verb to be supplied. *Divina studia*—poetry and philosophy.

Ex agro····Romanos—'rustic Romans from the Sabine territory.' Cato was born at Tusculum in Latium, but he spent much of his life on a small hereditary estate in the country of the Sabines, the central mountain region of Italy.

Nunquam fere—'hardly ever.'

Ulla majora opera—'any farm-work of importance.'

Serendis, etc.—'as regards sowing, reaping, storing the crops.' Abl. of respect.

Aliis. Neut. adj. used as a substantive.

Elaborant—'labor diligently.' This verb is an intensified form of *laboro*.

Nihil. Adverbial accusative.

Pertinere. We should have expected here the future.

Serit····prosient—'he plants trees which are to benefit the next generation.' Several editors come to the conclusion that Cicero quotes Statius without regarding the metrical order of the words. They change the quotation to

Sĕrit ār | bŏrēs, || quaē sē | clō prō || sīnt āl | tĕri,

and scan it as a *comic iambic trimeter*.

As the words stand, if we make *serit* the last word of an incomplete verse, we have a *cretic tetrameter* for the next verse:

Arbŏrēs, | quae āltĕrī | sēcŭlō | prŏsiēnt.

Ribbeck prints the line:

Serit ār | bŏrēs, quae āl | tĕrī saē | clŏ prōsint.

This is a Bacchic Tetrameter, the final in *serit* being long, and the final in *saeclo* shortened.

Statius noster—'our fellow-countryman.' The comedies of Statius were largely borrowed from the Greek poet, Menander. The original of the *Synephebi*,—the Youthful Comrades—is Menander's Συνέφηβοι.

25. **Nec vero·····respondere**—'nor indeed let any farmer, however old, hesitate to reply to any one asking him for whom he may be sowing.' Some MSS. have indicative, *dubitat*.

VIII.

Melius·····idem: supply *dicit*—'Caecilius (in what precedes) speaks in a better spirit concerning the old man providing for the succeeding generation than (he) the same (poet) (when he utters) that (which follows).' *Caecilius*, i.e., *Statius*. *Seculo*—dat. com. *Idem*—masc.

Edepol·····videt—'by Pollux, Old Age, if thou bringest with thee no other evil at all when thou comest, this one is enough,—that a man by living long sees many things which he wishes not.' *Edepol*—from *e*, interjection; *de*, shortened voc. of *deus*; *pol*, from *Pollux*. Compare *ecastor*—'by Castor.'

These lines are from Statius' play, *Plocium* (a necklace), copied from Menander's play of the same name.

Nil quidquam—the pronoun is almost otiose.

Viti—an old gen.=*vitii*, meaning here *mali*. *Videt*—the subject is perhaps *senex* to be taken out of *senectus*.

The metre is the *Iambic Trimeter*. Scan thus:

(1) ⏑ — | ⏑ — ‖ — — | — — ‖ ⏑ ⏑ — | ⏑ — ‖

(2) — — | — — ‖ — — | ⏑ — ‖ — — | ⏑ — ‖

(3) — — | — — ‖ — — | ⏑ — ‖ — — | ⏑ — ‖

Scan in (3) *Quod diu* as a spondee.

Atque····incurrit—'and indeed even youth frequently runs upon those things which it likes not.' *In eă—eă*, acc.

Illud····vitiosius—supply *dicit* again;—'but the following statement the same Caecilius makes with worse taste.'

Tum········alteri—'then indeed I imagine this the most wretched thing in old age,—at that time of life to feel that one is troublesome to others.' These lines are said to be from the play of Statius called *Ephesio*. *Senecta* is poetical and rare. *Deputo* belongs to early and late Latin.

The metre again is *Iambic Trimeter*. Scan thus:

(1) ⏑ ⏑ — | ⏑ — || — — | ⏑ — || ⏑ — | ⏑ — ||

(2) — — | ⏑ — || — — | ⏑ ⏑ ⏑ || — — | ⏑ — ||

Some editors omit *se* in (2). Some read for *esse se*, *eumpse esse*. The scansion is easy with either variation if no elision be made in *ea*.

26. *Jucundum*, etc. ='*jucundum*' *potius quam* '*odiosum*' *senem esse dicendum est*.

Sapientes senes—'the wise when old.'

Levior. A variant is *lenior*.

Coluntur et diliguntur—the former refers to external tokens of regard; the latter, to the feelings of the heart.

Me vobis, etc. This, as Reid observes, is the result of attraction = *me jucundum esse quam vos mihi estis jucundi*. Do not take *minus* with *intelligo*.

Ut senectus—*ut = quo modo*, 'how.'

Agens····moliens—the former implies *action* only; the latter, both *action* and *production*.

Scilicet—'that is to say.'

Quid? qui, etc.—supply *videntur vobis*, 'how seem to you'= 'what do you think of those who,' etc.

Ut····videmus for *ut Solon fecit, quem videmus*, 'as did Solon whom we see in his verses boasting,' etc., not as the

Oxford editor absurdly translates it, 'priding himself upon his verses.' The *versus*, or the *versiculus* as it is properly called in sect. 50, is

γηράσκω δ'αἰεὶ πολλὰ διδασκόμενος.

Both Plato and Plutarch cite this saying. Lucian says Solon lived to 100 years. His age is usually placed at 80 years.

Graecas literas—generally translated 'Greek.' It probably, however, means Greek literature, as Cato in his youth must have learned something of the Greek language.

Sic avide. Avoid the blunder of taking *sic* with *avide*.

Quasi cupiens. More common, *quasi cuperem*.

Sitim. What other nouns have *im* in acc.?

Quibus exemplis. *Quibus* is the object of *uti* and *exemplis* the complement,—'which as illustrations.'

Quod. Rel. pr., object of *fecisse*.

In fidibus—'in the case of the lyre.' *Cithara* and *lyra* are not Ciceronian.

Audirem = *legendo cognoscerem*.

Vellem. The conditional period is incomplete. Supply *si ssem*. In *vellem*, according to Allen and Greenough, we have example of the *conjunctivus modestiae*.

Discebant fidibus. Supply *canere* = 'to play.' *Fidibus*, abl. of means.

IX.

27. **Is·····senectutis**—'for that was the second topic concerning the defects of old age.' *Locus*= τόπος, one of the heads of an argument.

Non plus quam. On account of the negative preceding, this should be translated, 'any more than.' Supply *vires* before *desiderabam*.

Quod est. Supply *tibi*—'what you have.'

Quidquid agas. We should have expected *agis* here to match the indic. *est*. Besides, Cicero rarely places a subj. after *quisquis*.

Lacertos. Properly the arm from the elbow to the shoulder, —the muscular part of the arm.

At hi etc.—'(I am yet living) but these indeed are now dead.'

Non vero tam isti. Supply *lacerti mortui sunt.* Translate —'Certainly those arms of thine are not so dead as thou thyself, O fool.'

Ex te. Observe the distinction of Cato between the real personality of Milo,—his soul and intelligence—and his physical powers.

Nihil tale. Supply *dixit.*

Modo—'of late.' This shows that the reference is probably not to the Crassus surnamed *Dives.* See Proper Names.

A quibus····praescribebantur—'by whom the laws were expounded to their fellow-citizens.' These three men were jurisconsults who gave legal advice to all classes.

Quorum···est provecta prudentia—'whose legal skill lasted,' not 'whose legal skill was progressive.'

28. **Orator.** Notice the emphatic position; 'as to the orator,' etc.

Senectute, 'on account of old age.' But *in senectute* a few lines after; 'in old age.'

Munus ejus—'his function.'

Omnino—'to be sure.'

Nescio quo pacto—'somehow'=*nescio quo modo.*

Adhuc non is stronger than *nondum,* but it is a question whether *adhuc* or *non* is to bear the emphasis.

Et videtis annos, 'and you see my years'='and you see how old I am.'

Sermo.—'style of speaking.' *Oratio* below, 'public speaking.'

Ipsa—without the intervention of the *praeco,* herald.

Compta. Thus nearly all MSS. *Compcsita,* 'smooth,' has been received by many editors.

Quam si ipse. The antecedent of *quam* is *oratio* in its unlimited sense, not *compta et mitis oratio.*

Possis tamen, etc.—'still you could teach it to a Scipio or a Laelius,'—*i.e.*, to young friends such as you are to me. Observe that we have here again the subj. in both *protasis* and *apodosis* of the Conditional period, the verbs being in the 2nd sing. to denote the act of an indefinite subject (*you=any one*).

Senectute······juventutis—'old age surrounded by the studious zeal of youth,' not 'zealous and enthusiastic youth,' nor is there any particular reference to the zealous respect of the young for the old.

29. **An ne····instruat**—'shall we not even then allow that there is in old age enough strength to teach, to instruct, to prepare for every discharge of duty, the younger generation?' *Docere* is to impart knowledge; *instituere*, to strengthen the intellect and to build up the character by this knowledge; *instruere*, to show the pupil how to give to what he learns a practical turn.

Scipiones. Plural, as always in Cicero, when the names of the members of the same family are joined by *et.*

Avi tui duo. Trace the relationship.

Bonarum artium—'the liberal arts.'

Senectutis. Reid with some reason changes to *senectute.* Show the difference in meaning.

30. **Cyrus.** Xenophon tells us that Cyrus the Elder died peacefully in his bed after giving some sage counsel to his children and friends. Herodotus, however, says that he was slain in battle with Tomyris, queen of the Massagetae. Ctesias says he was slain in battle with the Derbices.

Apud Xenophontem—'in Xenophon.' *Cyropaedia*, viii.

Quum admodum—'although' etc.

Ego. Emphatic; opposed to Xenophon.

Metellum memini esse. A present inf. follows *memini* when the memory recalls the action, but not when it recalls only a mere fact.

Puer. Shortened from *quod puer vidi.*

Viginti····praefuit—'presided over that college of priests for 22 years.'

Viribus. Abl. of characteristic, or supply ***praeditum.***

Requireret=*desideraret.* **Imperfect tense, as *esse* is present** in form only.

Nihil. Adv. accusative.

Mihi. Emphatic.

Id, *i.e., de se ipso dicere.*

Senile. (1) 'Is an old man's privilege': (2) 'Is the way with old men.'

X.

31. **Videtisne**=*nonne videtis.*

Ut=*quo modo,* 'how.'

Apud Homerum. Iliad I., 260 sq. and XI., 663 sq.

Praedicet. Distinguish from *praedīcet.*

Tertiam aetatem. Iliad I., 250 sq. Homer says that Nestor had survived two generations of men, and was, at the time of the Trojan war, living among a third. Homer's γενεά was thirty years. Ovid in Metam. XII., 187, makes Nestor say: *vixi annos bis centum, nunc tertia vivitur aetas,* but he misunderstood Homer. Nestor has been called *trisaeclisenex.*

Insolens—'eccentric.'

Ex ejus . . . . oratio. Homer's Iliad I., 249:

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

Dux ille. Agamemnon. The passage referred to is Iliad II., 371.

Nusquam—*i. e.,* in Homer.

Ajacis. Ajax Telamonius, the greatest of the Greek warriors while Achilles was absent. Ajax is the type of physical manhood and brute strength. Observe that *similes* takes the gen. here. The old rule is that *similis* takes the gen. of internal and the dat. of external resemblance. Reid denies the validity of this canon, but, as he does not furnish examples, we may abide by the ancient distinction.

At ut. Supply *habeat similes.*

Brevi. Supply *tempore.*

82. **Vellem equidem posse**=*non possum.*

Quod Cyrus. Supply *gloriatur.* See sect. 30.

Hoc queo dicere, non. In golden Latin *queo* almost always is accompanied by a negative. *Possum* is used in positive sentences.

Iis viribus. Abl. of characteristic.

Miles··quaestor··consul··tribunus. Consult Life of Cato.

Miles bello Punico. See Chapter IV.

In Hispania. *Hispania Citerior.*

Quibus fuerim. Subj., because the meaning is, 'strength of the kind which I had.'

Depugnavi. Indic., as the reference is to time only. *De*= 'to the end.'

Apud Thermopylas. See Life of Cato, and Thermopylae in Proper Names.

Curia=*senatus.*

Rostra. Consult Vocabulary. Cato at thirty was called the Roman Demosthenes.

Laudato—'oft-quoted.'

Mature··senex—'to become an old man soon if you wish to be an old man long.' The maxim may mean that if we wish to live long we must practise in youth those virtues which are usually practised in old age,—moderation, temperance, etc. Cato does not understand it in this sense. He seems to make it equal to the converse of our English proverb: 'It is better to wear out than to rust out.' *Monet fieri.* As the warning is quite general we have the infin. not the subj. with *ut.*

Quam esse····essem—'than that I should be an old man before my time.'

Itaque nemo···occupatus—'accordingly hitherto no one has wished to see me to whom I have been *engaged.*' *Occupatus* exactly corresponds to that word which modern society so often hurls at disagreeable callers.

Nemo cui fuerim. Subj., as it is=*Nemo talis ut ei*, etc.

33. **At.** A supposed objection again.

Centurionis. Centurions were usually stalwart men.

Modo adsit. *Modo* introduces here the 'hortatory' subjunctive, equal in this case to a proviso.

Moderatio virium—'a proper application of one's strength,' not 'a moderate degree of strength,' as Jacobs and others say.

Nae. Properly *ne*. *Nae* belongs to the same class of words as *coelum*, *coena*, etc., absurdly supposed to come from the Greek.

Non····virium—'he will not be absorbed with great regret for the loss of strength.'

Olympiae. The locative—'at Olympia.'

Humeris. The best scholars now prefer *umeris*. Words of the same origin in cognate languages have no *h* sound.

Has. Supply *Milonis*. Pythagoras is named as he lived in Crotona when Milo did. Some even make Milo a Pythagorean.

Utare. Hortatory subj. again.

Quum absit. There is a disguised condition here.

Ne requiras. The second person of the present subj. is very rare in prohibitions unless the command is general, as here. A particular command would have *ne requisieris*.

Nisi forte. These words introduce, as usual, an absurd objection.

Debent requirere—'must lament.'

Eaque simplex. A common way in many languages of introducing a new and emphatic epithet. Compare *nec ea* in sect. 22. Here the epithet *simplex* refers to the race of life as a race only once around the course.

Sua tempestivitas—'its own fitness to the time'='its own seasonableness.'

Infirmitas—'weakness' of intellect, as is apparent from the succeeding nouns.

Ferocitas—'impetuosity,' 'high spirit.'

Constantis aetatis—'settled manhood.'

Naturale quiddam habeat. Notice the sing. verb: 'has each some gift of nature.'

Percipi. A metaphor from gathering in grain. Translate 'to be garnered.'

34. **Hospes tuus avitus**—'that ancestral guest of thine'=that guest of thine adoptive grandfather, Africanus. Notice the emphatic position of *hospes*, outside of its clause.

Pedibus····equo. Abl. of means. The point of this passage is that it made no difference to M. whether he went on horse or on foot and that he was not wearied by uniform protracted exercise.

Siccitatem—'toughness.' Literally, 'dryness'—freedom from evil humors, the imagined source of disease.

Officia et munera—'duties and functions.' The former refers to required *duties*: the latter includes *privileges*.

Potest. Notice emphatic position.

XI.

Non sunt. The reading *ne sint* makes the clause a proviso.

Et legibus et institutis—'both by the laws and by the established usages of the country.'

Muneribus. Fifty years of age was the limit of compulsory military service. Senators over sixty could at their pleasure absent themselves from the *curia*.

Non modo=*non modo non*, as often where another negative follows.

Quod. Adverbial acc., unless we supply *facere* with *cogimur*.

35. **At ita** etc. A supposed objection again.

Valetudinis. This word means either good or bad health: here, the latter.

Africani filius is qui. Most editions place the comma after *is*. If it is placed before *is*, the meaning will be—'the son of Africanus, I mean the man who adopted you.' With the comma after *is*, there is a contrast between Publius Africanus and his contemptible brother. See Proper Names.

Alterum····civitatis—'he would have arisen a second luminary of the state,' *i. e.*, he would have been as great as his

father. *Illud* for *ille* by attraction. Indeed *ille* is the common reading.

Resistendum···senectuti—'we must make a stand against old age,' *i. e.*, an old age of decrepitude and misery.

Ejusque···sunt—'and its defects must be made good by minute attention.' A variant is *compescenda.*

Pugnandum. Supply *est.*

36. **Tantum cibi**—'*only* so much food.'

Potionis. *Potus* is perhaps not Ciceronian.

Menti atque animo—'intellect and soul.'

Haec. The demonstrative is neuter, as it refers to two abstract nouns of different gender.

Exstinguuntur. Reid says Cicero never wrote *uu.* He spells, *exstinguntur.*

Et—'moreover.'

Exercitatione. The old reading is *defetigatione et exercitatione.* The most recent one is *exercitationum defetigatione.*

Se exercendo. Many editors read *exercitando.*

Caecilius, *i. e., Caecilius Statius.* With *ait* supply *esse.*

Comicos stultos senes—'foolish old men such as those re presented in comedy.' This fragment is from Caecilius's Epi clerus. A stock character in Roman comedy was an old man the dupe of some cunning slave.

Hos significat—'by these he means.' Literally, 'he signifies these as being.' Some editors read *hoc*—'by this.'

Non proborum. An example of *Meiosis.* The harsher *im proborum* is avoided. *Meiosis* is usually made equivalent to *Litotes.* It is better, however, to make *Litotes* refer to the concurrence of two formal negatives. The opposite of *Meiosis* is *Deinosis.*

Ista. Probably contemptuous.

Deliratio—'dotage.' For etymology see Vocabulary.

37. **Robustos**—'sturdy,' therefore 'grown up.'

Appius. See sect. 16.

Regebat. The Roman father, especially in the early days of the Republic, had almost irresponsible rule over his household. The *patria potestas* included the power of life and death. The military system in the state had its germ in the family.

Languescens—'though enfeebled.'

Auctoritatem—'moral authority,' such as a modern father exercises.

Metuebant. Notice the emphatic position. Translate freely —'*feared* was he by his slaves, *reverenced* was he by his children *dear* was he held by all?'

Vigebat···disciplina. Verb emphatic. '*Flourished* in that house the usage and discipline of our fathers.' *In illa domo mos*—some MSS. have for these words *in illo animus. (Animus patrius*, 'ancestral spirit,' *i. e.*, the strong will of the Claudian family.)

38. **Ita**=*hac conditione.*

Si se ipsa defendit—'if it is its own defence.'

Si nemini mancipata est—'if it has become bond-slave to no one.' Some editions have *emancipata.*

Dominatur in suos—'bears sway over its dependants.'

Quod qui sequitur—'who aims at this,' *i.e.*, to have the virtues of youth and of old age.

Originum. Cato's greatest work,—the first Roman history. It comprised the history of Rome from the earliest times to 150 B.C. It included also historical notices of other Italian states.

Est in manibus—'is now on hand.'

Omnia····colligo. Most editors say that this refers to Cato's collection of witty sayings—Ἀποφθέγματα. Surely it refers to the collecting of materials for his "*Origines.*"

Quascunque defendi—'whatever I have conducted,' *i.e.*, for plaintiffs or for defendants.

Nunc quum maxime. Does this mean 'now, at this very time,' or 'now more than ever,' or 'now, with all possible industry'? Compare the Greek νῦν μάλιστα. Reid supplies the ellipsis thus: *quum maxime conficio orationes, nunc conficio*

The speeches of Roman orators were carefully worked over after their delivery before publication. Cicero here is thinking of his own custom. Cato had a high reputation for eloquence. He is said to have collected and published 150 speeches.

Jus augurium. See note on sect. 12.

Jus civile. This phrase has three meanings: (1) the secular law, (2) the whole body of the Roman law as opposed to the laws of other states, (3) the older Roman code. The phrase here has the first of these meanings.

Pythagoreorum more. An allusion to the precept in what are called the "Golden Verses" of Pythagoras:

> *μηδ ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι*
> *πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν.*
> *πῇ παρέβην; τί δ' ἔρεξα, τί μοι δέον οὐκ ἐτελέσθη;*

> "Nightly forbear to close thine eyes to rest,
> Ere thou hast questioned well thy conscious breast,
> What sacred duty thou hast left undone,—
> What act committed which thou oughtest to shun."

"Perhaps there never was a rule of conduct delivered by any uninspired moralist which has so powerful a tendency to promote the interests of virtue as the present precept."

Exercendae memoriae gratia—'for the purpose of exercising the memory.' These words cannot be applied to the Pythagoreans, as the object of the philosopher's precept was wholly of a moral nature.

Commemoro—'I say over to myself.'

Hae. Attracted into agreement with the predicate noun.

Curricula mentis—'race-courses of the mind'—the paths of intellectual and moral exercise.

Desudans. Notice the force of the prefix.

Magno opere. Often written *magnopere.*

Adsum amicis—'I act as advocate for my friends.' Supply *judicio.*

Frequens. What means *frequens senatus?*

Ultro. A senator when called upon to vote could speak on any topic, relevant or not. There is an allusion here to *Delenda est Karthago.*

Tueor—'support.'

Quae si··· A variant is *quas.*

Lectulus. The couch on which the literary Roman reclined while studying, reading, and even writing.

Sed ut····vita—'but the life I have led makes me able.'

Viventi. This is taken by some as the dat. of the agent with the passive verb. Madvig says it depends on *obrepat.* It may also be taken as the *dativus commodi vel incommodi,*—the dat. of respect,—'as regards the man who lives always amid these pursuits and tasks it is not clearly seen when old age creeps on.'

Ita sensim····exstinguitur. Reid's fine translation is: 'so gradually and imperceptibly does life wane and is not suddenly shattered, but flickers down with lapse of time.'

Sensim. Properly, 'sensibly'—'perceptibly': hence, as opposed to what is sudden, 'only just perceptibly'—'slowly'—'imperceptibly.' Notice the effect of the allit ration, imitating the sense. The alliteration here takes the form of *sigmatismus,* or the repetition of the letter *s.* The finest example in Latin of alliteration is the line from Ennius :

O Tite, tute Tati, tibi tanta tyranne tulisti.

Barker quotes thirty examples to show that alliteration among Latin authors was not an accident.

XII.

39. **Quod····dicunt.** The Latin idiom is peculiar. We should have expected *quod caret ut dicunt.*

Munus····aufert. *Oxymoron.* *Aetatis=senectutis.*

Orationem—'discourse.'

Tradita, 'reported,' *i. e.*, by the Pythagorean Nearchus. See sect. 41.

Voluptatis, depending on *avidae.*

Incitarentur, 'are incited.' Notice the difference between the Latin and the English idiom. In English we express a general truth by the present, independently of the context. The law of sequence requires the imperfect here The subj. mood is employed, as the language of another is quoted.

40. **Proditiones**—'acts of treason.'

Scelus. Guilt with reference to premeditation.

Malum facinus. A completed crime. *Facinus* without an epithet was usually employed in a bad sense.

Impelleret. For mood and tense see note on *incitarentur* above.

Homini—'to man' =*hominibus*.

Muneri ac dono—' function (if it is given by nature) and gift (if it is bestowed by the gods).' Reid says that *donum* implies the fact of giving, and *munus*, the generosity of the giver. Anthon endeavors to keep up the old distinction between these words: *munus*, a present which usage requires; *donum*, a free gift.

41. **Libidine dominante,** ' when lust is tyrant.'

Consistere, ' to gain a firm footing.'

Quod····maxima—' that this might be understood more clearly he ordered you to imagine some one excited by the greatest sensual pleasure that could possibly be enjoyed.' *Jubebat*—a partial return to *Oratio recta*. *Quanta maxima*. After *tantus* this takes the place of *quam maximus*.

Tamdiu dum: a pleonastic expression—' so long as.' We may, however, take *tamdiu* with *posset*, and make *dum* = *quamdiu*.

Nihil agitare—' to pursue no subject.'

Ratione····cogitatione—' by argument, by reflection.' The phrase is explanatory of *nihil agitare mente*.

Si quidem ea—' if indeed it '=' inasmuch as it.'

Major····longior—' more intense, more protracted.'

Haec etc.—' My host, Nearchus the Tarentine,....used to say that from his elders he had heard that Archytas had thus con-

versed with Pontius....at the very time that Plato the Athenian was present (to hear) that discourse.'

C. Pontio—*i.e.*, C. Pontius Herennius. His son was C. Pontius Telesinus who defeated the Romans at the Caudine Forks in 321 B.C. *Locutum*—perf. inf. Supply *esse*.

Qui······permanserat. N. adhered to the Roman cause throughout the Second Punic War notwithstanding the defection of nearly all his countrymen.

Interfuisset. Subj. in *Oratio obliqua: quum* denoting definite time does not influence the mood.

Tarentum—acc. of limit. We learn that Plato made two or three journeys to Sicily, but nothing is known of this visit to Tarentum. C. and C. were consuls in 349 B.C., only two years before Plato's death. As Plato was born about 429 B.C. this account makes him undertake the journey at 80 years of age. Cicero is probably in error. The date of Plato's last certain visit to the West is 361 B.C.

Reperio—*i. e.*, in the Annals.

42. **Quorsus haec.** Supply *spectant*, *tendunt*, or some such verb. Some read *intelligeretis*. With this reading a past tense must be supplied after *quorsus haec*. Those editions that have *intelligeretis* have *efficeret* below.

Ut······oporteret—'that you may perceive that even if by reason and wisdom we were not able to reject pleasure, we should be very much obliged to old age, since it has brought it to pass that that should not be pleasant which is not a matter of duty.' *Effecerit*—subj. of reason. Distinguish *habere gratiam* from *agere gratias*.

Ut ita dicam—'so to speak.'

Invitus feci ut ejicerem. A periphrasis for *invitus ejeci* (but rather stronger)—'I reluctantly expelled.' *Ejicerem*—properly *eicerem*. The consonant *j* was originally represented by the same character as the vowel *i*. *J* was omitted before another *i* in compounds of *jacio* with monosyllabic prepositions, *abicit*, *adicit*, *obicit*, not *abjicit*, etc.

The usual phrase for expelling from the senate was *movere aliquem senatu.*

Fuisset. Subj. by attraction.

Notandum. *Nota* is the technical word for inflicting the censor's stigma, *nota censoria.*

Quum esset consul in Gallia—'when he as consul was in Gaul,' better than 'when he was consul in Gaul.' *In Gallia*—*i.e.*, in Gallia Cisalpina. There is no special reason for the subj. here. It is probably the result of habit, as *quum* so often introduces clauses of time and cause.

Exoratus est—'was prevailed on.'

Essent damnati. Be careful not to take these two words together. *Essent* goes with *in vinculis.* It is subj., since *eorum qui* is equal to 'such persons as.'

Tito censore. His brother Titus was censor in 189 B.C., having defeated Cato who had been a candidate for the censorship. Lucius escaped uncensured during his brother's term of office. In 184 B.C., however, old Cato called him to account.

Neutiquam. It is absurdly assumed by some that Cicero in this treatise affected an archaic style to remind his readers of Cato's own style. This word is one of the alleged archaisms.

Quae conjungeret. Subj. of reason again.

Imperii—translated by some, 'of the Republic,' 'of the government.' Anthon thinks it refers to the consular office which Fl. had held.

XIII.

43. **Audivi a.** Cicero uses also *audire ex* and *audire de.*

Apud regem Pyrrhum—'at the headquarters of King Pyrrhus.'

Quendam—Epicurus is meant. See a sketch of his life in Proper Names.

Ad voluptatem etc.—lit. 'must be referred to pleasure;' so 'must be judged by the standard of pleasure.' The meaning is, —that that only which brought pleasure was to be regarded as good.

It is a misfortune that great minds are nearly always misunderstood. The ethical doctrines of Epicurus were too sublime to be comprehended by his disciples. The *summum bonum* of the master was "peace of mind;" that of the disciples, the vilest sensuality. In freedom from pain and all the distracting cares of life, in the enjoyment of everything that is pure and noble, Epicurus found his pleasure; at the feast, over the wine-cup, in the brothel, his base disciples gratified their mean desires, and calling themselves Epicureans they disgraced and wronged the spiritual founder of their sect.

The Stoic philosophy was ever paramount at Rome, and it was a delectable occupation for the Stoics to misrepresent Epicurus. Cato here mistakes or ignores the meaning of the term pleasure in its true Epicurean sense. Cicero never loses an opportunity of attacking Epicurus.

Ut···persuaderetur—'that the Samnites and Pyrrhus himself might be persuaded of this.' Verbs that govern the dat. can be used in the passive only impersonally. *Samnitibus*—the Samnites were in alliance with Pyrrhus at this time.

Vixerat. Notice the emphatic position. Curius had lived in close friendship with Decius and knew well that he was not influenced by sensual desires. This Decius in his fourth consulship gave his life for his country at the battle of Sentinum, which closed the Third Samnite War in 295 B.C.

Norat eundem—'was acquainted with the same man,' *i. e.*, with Decius.

Esse aliquid etc.—'that without question there existed something noble and admirable by nature which was sought for its own sake and which, pleasure being despised and neglected, all the best men pursued.' This sentence contains the fundamental moral doctrine of the Stoics. The 'something' mentioned in the text is what the Latin writers call *honestum*, *i.e.*, 'honorable conduct.'

Spreta etc. *Spernere* is stronger than *contemnere.*

44. **Quorsum** etc. Supply *dixi.*

Vituperatio—'blameworthiness.' *Laus*—'merit.'

At. A supposed objection again—'but some one may say.' Some editors omit *at* and make the sentence interrogative.

Epulis. A heteroclite, with singular *epulum.*

Insomniis. If this is the plural of *insomnium* it means 'frightful dreams.' It is, however, probably the plural of *insomnia*, 'sleeplessness,' of which the nom. is not found in classical prose.

Si aliquid etc. The Apodosis must be supplied. A moment's thought will show that *potest* is not the verb of the Apodosis.

Escam malorum—'the bait of evils.' There is a reference here to Plato's remark in the Timaeus, ἡδονὴ μέγιστον κακῶν δέλεαρ.

M. F.=*Marci filium.* Duilius in 260 B.C., in the battle of Mylae, gained a great naval victory over the Carthaginians. By grappling the enemy's ships with boarding-bridges he converted the sea-battle into what was essentially a land-fight. This was the first great naval victory of the Romans. They were so elated by their success that to commemorate their achievements they erected in the Forum a column—*columna rostrata*—adorned with the beaks of the Carthaginian ships.

Devicerat. *De* denotes a complete conquest.

Coena. This is another form based on the absurd but ancient fiction that the Latin is the offspring of the Greek. Spell the word *cena.*

Crebro funali—'with many a torch.' Some read *credo.* An invented but brilliant reading is *cereo*, 'waxen.' The *funale* was a rope composed of twisted twigs, dipped in oil or pitch and used as a torch.

Nullo exemplo—'without precedent.' The honor of being accompanied by link-boys and musicians was probably not assumed by the hero on his own authority. Doubtless the distinction had been conferred on him by a vote of the tribes. *Privatus*—any person, however distinguished, was *privatus* when out of office.

45. **Alios.** Supply *nomino*, or *commemoro.*

Sodales. "The *sodalitates* or *sodalitia*, brotherhoods for the

perpetuation of certain rites, accompanied with feasting, were immemorial institutions of Rome. The clause *sodalitates* .... *acceptis* must not be taken to mean that Cicero supposed these brotherhoods to have been first instituted in the time of Cato; it is only introduced to show that Cato, so far from being averse to good living, assisted officially in the establishment of new clubs. Most of the *sodalitates* were closely connected with the *gens*; all members of a gens were *sodales*, and met together to keep up the old *sacra*, but in historical times fictitious kinship largely took the place of real kinship, and feasting became almost the sole *raison d'être* of these clubs."—REID.

Sacris acceptis. Cato was quaestor in 204 B.C. In this year the image of Rhea or Cybele, the Mother of the Gods, was brought to Rome from Pessinus in Phrygia. *Idaeis:* the rites were called Idaean from Mt. Ida in Phrygia, one of the centres of Cybele's worship. The festival of Cybele, called the *Megalesia*, was observed every year for six days, April 4-10. *Acceptis*, *i. e.*, *in civitatem:* a foreign religion could be introduced only by permission of the state.

Omnino—'on the whole.'

Aetatis—'of that time of life.' In *qua* we have *aetas* with a new meaning, *i. e.*, *vita*.

Enim. Suggested by *modice*.

Accubitionem epularem—'the reclining at a feast.'

Convivium, lit., 'living together.' *Compotatio*, 'drinking together' = συμπόσιον. *Concoenatio*, 'dining together' = συσσίτια or σύνδειπνον. These words tell a tale regarding the social habits of the Greeks and Romans. The Greeks as a nation indulged in the pleasures of the table much more than the Romans. The primary object of a Grecian feast was the gratification of the appetite. The fellowship of educated Romans was of a more intellectual and spiritual nature.

Haberet. Madvig remarks that the imperfect tense shews that the reason alleged is agreeable to the view taken by the ancestors.

Tum—Tum—'sometimes—sometimes.'

XIV.

46. **Tempestivis quoque conviviis**—'even in prolonged banquets.' A moment's consideration will show the folly of translating this, 'in seasonable banquets.' Cato refers to banquets which began before and were prolonged after the usual time. The customary dinner hour among the Romans was about three o'clock. The *tempestivum convivium*, it is true, usually terminated in carousing. The speaker, however, refers to a banquet prolonged not for low pleasures but for intellectual enjoyment.

Qui pauci. "Numbers and words of quantity including the whole of anything, or when no others are thought of, take a case in agreement, and not the partitive genitive."

Vestra aetate. Abstract for concrete.

Habeo magnam gratiam—'I am very thankful.' This sentence is an imitation of a passage in Plato's Republic.

Ista, *i.e.*, *potio et cibus.*

Ne····voluptati. This clause depends on an implied verb. Supply *hoc dico.*

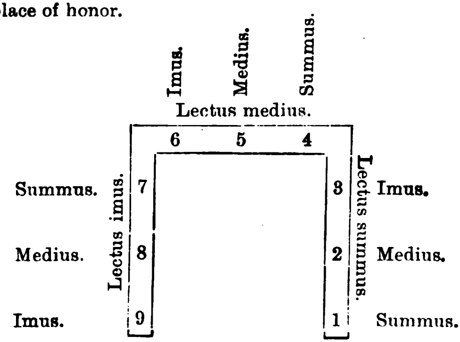
Cujus····motus—'towards which there is even perchance a certain natural impulse.' There is a reading *modus*,—'to which there is even perchance a certain limit assigned by nature;' implying that a certain amount of pleasure is allowable. The latter reading would agree with the Peripatetic notion of aiming at the *mean.*

Carere sensu—'to be without perception.'

Magisteria. This is usually translated, 'masterships of the wine.' The Greeks and the Romans at their banquets appointed a 'master of the feast' who was to regulate the order of the proceedings, to propose amusements, to decide when the wine was to be brought, how much wine and of what strength each man was to drink, etc. This officer was called by the Greeks, συμποσίαρχος, and by the Romans, *magister* or *rex convivii*, or

arbiter bibendi. If *magisteria* here refers to this custom, there is a mistake in *a majoribus instituta*, as the custom was Greek. Mommsen shews that each of the *sodalitia* annually appointed a *magister cenarum* to preside at the club-dinners during his year of office. Reid thinks that there is here a reference to this.

Et is sermo etc.—'and that address which according to the custom of our ancestors is delivered over the cups, beginning with the guest occupying the highest place.' The Greeks called this *ἐν κύκλῳ πίνειν.* As the cups passed around, each guest gave an informal address or uttered some social sentiment. The following diagram will exhibit the position of the guests at table. The numbers indicate the order in which the cup was passed. There were three couches, each occupied by three persons. The tables of the *triclinium* formed three sides of a square, the fourth side being open to enable the slaves to put the dishes on and take them off. The *conviva imus* of the *lectus medius* had the place of honor.



A summo. Supply *conviva.* Some editors supply *magistro*, *i.e.*, the master of the feast.

In Symposio Xenophontis. X. wrote a work called *Συμπόσιον* or "The Banquet." The passage referred to is *ἢν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψεκάζωσιν, κ.τ.λ.*

Minuta atque rorantia—'small and sprinkling'—small cups out of which the wine can merely be sipped.

Refrigeratio etc.—'a cool retreat in summer and in turn either the sun or a warm fire in winter.' Some editors translate this in an entirely different way—'a cooling of the wine in summer, and in winter the warming of the same by the heat of the sun or by fire.'

Etiam in Sabinis—'even among the Sabines,'—a race noted for their simple habits. Some supply *agris*, 'on my Sabine farm.'

Convivium vicinorum compleo—'I fill up my company with my neighbors;' lit., 'of my neighbors'. I invite, enough to fill the table. It is a mistake to make *vicinorum* depend on *compleo.*

Ad····possumus—'to as late an hour as we can.'

47. **At non est.** A supposed objection. 'But some one will say,' etc.

Voluptatum·····titillatio—'so ticklish an enjoyment of pleasures, so to speak.' *Titillatio* translates the Greek γαργαλισμός

Nihil····desideres—'moreover, nothing for which you have no desire troubles you.'

Bene. Supply *dixit.*

Affecto aetate—'stricken in years.'

Utereturne, etc.—'whether he enjoyed sensual pleasures.'

Dii meliora. Supply *duint*, the old form of *dent*—'The gods forbid'; lit., 'may the gods grant better things.' This passage is another translation from Plato. *Dii meliora* is Plato's εὐφήμει.

Istinc—'from those influences you mention.'

Satiatis et expletis. These verbs are nearly synonymous.

Ego non. Some editors read *ergo hoc non, hoc* being in the attributive relation to *desiderare* used as a noun.

48. **Si**—'even if.'

Bona aetas, *i.e.,* 'youth.' Old age was often called *mala aetas.*

Turpione Ambivio. Notice that the *nomen* is placed after the *cognomen*, as often in Cicero when the *praenomen* is omitted.

Prima cavea—'in the front tier.' The Roman theatre was an amphitheatre with concentric seats rising one above another around the orchestra. The whole of the place for the spectators was called the *cavea* [Greek κοῖλον]. The front seats were occupied by the senators and equites. Behind the equites sat the great body of the people. There is in this passage an anachronism. In Cato's days the theatres were rude, wooden structures, probably without seats for the spectators.

Qui in ultima = *qui in ultima cavea spectat.*

Propter—'near at hand,' an adverb. Some editions have *prope.*

Tantum quantum sat est. Take these words with *delectatur*—'as much as is sufficient.'

49. **At illa**, etc.—'but of what value are the following circumstances, that the soul,' etc. *Quanti* is a gen. of value. *Animum* is the subject of the infinitives *esse* and *vivere.*

Tamquam emeritis, etc.—'the campaign, as it were, of lust, of the struggle for power, of contention, of enmity, in fact of all passions, having been served.' The term of military service was sixteen years, after which the soldier was exempt from service.

Ut dicitur. Cicero uses also *quod aiunt.* See sect. 21.

Otiosa—free from public employments, not necessarily 'idle.'

Mori paene videbamus, etc.—'we used to see Gallus almost killing himself.'

Patris tui—L. Aemilius Paulus.

Aliquid describere ingressum—'having begun to trace out some mathematical figure.' *Aliquid* is a pronoun. The form of the adj., as above, is *aliquod.*

Defectiones. The student is advised to read in this connection the three articles in "Chambers' Encyclopædia" on *Eclipses, the Ptolemaic system, the Copernican system.*

50. **Quid, etc.**—'how is it in studies less profound but still re-

quiring keenness of intellect?' Reid suggests *acribus* for *acutis*.

Livium, *i.e.*, Livius Andronicus, the founder of Roman Literature. See Proper Names.

Fabulam docuisset—'had brought out a play'=δρᾶμα διδάσκειν. The author of a play had to instruct the actors and the chorus, and to superintend the bringing out of the piece.

Tuditano. This is M. Sempronius Tud. In sect. 10 it is P. Sempronius Tud., who is the colleague of Cethegus.

Crassi is the subjective, and *juris* the objective gen. with *studii*. See sect. 27.

Pontificii et civilis juris. The pontifical law related chiefly to ceremonial observances. The civil law here refers to the secular portion of the Roman law.

Hujus Scipionis—'the *present* Scipio,' as being then alive. This was P. Cornelius Scipio Nasica, who received the name *Corculum (cor.)* from his intellectual talents. For the relationship of the Scipios see the genealogical tree of the family in this volume.

His studiis flagrantes—'ardent in these pursuits.'

Cethegum—mentioned in Cicero's "Brutus" as the first Roman orator. Horace ranks him with Cato as aiding to develop the Latin language.

Suadae medullam—'the marrow of persuasion,' 'the very essence of persuasion.' The goddess of persuasion—Suada—corresponded to the Greek Πειθώ.

Comparandae denotes not *necessity* but *possibility*, as often in neg. sentences and in interrogatives implying a negative.

Atque haec, etc.—Supply *sunt*. Cato now sums up before turning to a new subject.

Ut····Solonis sit—'so that that famous saying of Solon is an honor to him.'

Ut ante dixi. See note on sect. 26.

XV.

51. **Habent····cum terra**—'they have their dealings with the earth'—a mercantile phrase.

Usura is what is paid for the *use* of capital; *fenus* denotes interest, as being the natural *produce* of the soil.

Alias. An adverb.

Fenore. The best authorities now prefer *faenus*. *Foenus* is wrong.

Mollito ac subacto—'softened (*i.e.*, by the showers) and subdued (*i.e.*, by the plough and harrows).'

Occoecatum—'concealed.' The better spelling is *occaecatum*.

Ex quo occatio. When we consider the many etymological blunders made by modern scholars under the full blaze of nineteenth century light, we cannot be surprised that the ancients were ridiculously unsuccessful in tracing the history of words. Cicero's derivation of *occatio* from *occaecatio* by syncope, and Varro's derivation of the same word from *occidere*, are of course absurd. It comes from *occare*, to harrow, and that from the Sanscrit root *ak*, containing the idea of sharpness.

Deinde·····viriditatem—'then it splits the seed (*semen*) warmed by the moist heat and by its pressure, and lures forth from it the sprouting green blade.'

A variant here is *diffundit*, 'expands.'

Nixa—'supported by.'

Quasi pubescens—'with the down of youth as it were.'

Frugem·····structam—'the grain in the ear arranged in order.' Some editors incorrectly make *spici* depend on *ordine*—'built up in the regular form of an ear.' Observe that *spici* is a *heterogeneous heteroclite:* its nominative forms are *spica*, *spicum*, *spicus*.

Vallo aristarum—'with a rampart of bearded spikes;' a figure taken from the palisades of an entrenchment.

52. **Ego.** Emphatic. 'I, whose devotion to the cultivation of vines is well known.'

Vitium. Distinguish *vītium* from *vĭtium*.

Ut noscatis. The principal clause upon which this final clause depends must be supplied—*hoc dico*.

Requietem. Cicero uses also *requiem*. Anthon takes this

word with *oblectamentum* to form a *hendiadys*, and translates 'the soothing amusement.'

Vim ipsam—'the inherent vital force.'

Acino. Some editors read *acini*, making *vinaceo* a noun.

Minutissimis=*minimis*.

Procreat. Some editions have *procreet*, a potential subjunctive.

Malleoli—shoots of the vine cut from a branch of the preceding year with a small piece of the old wood, in the shape of a *mallet*.

Plantae—scions or shoots cut from the main stock.

Sarmenta—twigs springing from a branch, not from the main stock.

Viviradices—quicksets, formed by dividing the root of the old plant.

Propagines—layers, formed by bending a branch down and allowing it to take root.

Nonne ea. *Ea* sums up the nouns preceding.

Cum admiratione delectent—'delight and astonish.' Be careful not to translate, 'delight with astonishment.'

Vitis is almost a *nominativus pendens*, being pushed out of its position as subject by the emphatic *eadem*.

Ne silvescat sarmentis—'lest it become a forest of twigs:' lit., 'lest it become a forest by means of twigs.'

Nimia—'too luxuriantly'—an adj. agreeing with the fem. pron. understood, the subject of *fundatur*. Our idiom employs an adverb.

53. **In iis.** Supply *sarmentis*.

Tamquam—'as it were,' belongs to *articulos*.

Ea quae = *id quod:* a case of attraction.

Gemma. Cicero seems to regard this as the metaphorical use of the word, and the meaning 'jewel' as the primary meaning.

Succo. By the best scholars this spelling is now regarded as wrong. *Sucus* is the proper form.

Gustatu. Some read *gustu*.

Qua refers to *uva*,—an abl. with the comparative.

Tum—tum. Wherever these words occur some editors read *quum—tum.*

Laetius—'more gladdening.' *Fructu* and *adspectu* are ablatives of respect.

Capitum—jugatio. Either the yoking of the *tops of the poles* by cross-pieces, or the uniting of the *top-foliage of the vines.*

Religatio et propagatio. Some say this refers to the tying up and training forward of the young shoots. It probably, however, refers to the tying down of the shoots to cause them to take root in the earth: then *religatio* prepares for *propagatio.* See note on *propagines* above.

Aliorum immissio—'the setting out into furrows of others,' or 'the granting of free growth to others,' or 'the grafting of others.'

Repastinationes—'frequent hoeings.' The *pastinum* was a two-pronged dibble used in preparing the ground for the setting out of plants.

54. **In eo libro.** This is a work on rural and domestic affairs, entitled *De Re Rustica.* It is a collection of miscellaneous maxims.

Hesiodus. Hesiod's principal works are The Ἔργα καὶ ἡμέραι, The Theogony, and The Shield of Hercules. The first of these works is here referred to. It has been suggested that Hesiod says nothing of manuring as the rich soil of Boeotia needed no manure.

Quum scriberet—'although he wrote.'

Multis····secalis. We cannot tell accurately when Homer lived. Dates have been assigned ranging from 1184 to 684 B.C.

Fuit = *vixit.*

Laertem. The passage referred to is Odyss. xxiv. 225, *sq.* Ulysses, after slaying the suitors, finds his aged father working in a garden, but, strange to stay, there is in the passage no mention of *manuring.* Homer tells us that Laertes was *digging,*

but perhaps Cicero thought that manuring was necessarily connected with that operation. *Laertem*—better *Laerten* or *Laertam*, as it is almost certainly a noun of the first declension.

Lenientem····filio—'soothing the regret which he felt for his son,' *i.e.*, Ulysses.

Eum, *i.e.*, *agrum*.

Facit—'represents.'

Apium. *Apis*, *mensis*, *sedes*, *volucris*, have *um* or *ium* in gen. plural.

Quibus····so lertius—'than which agriculture has invented nothing more ingenious.'

XVI.

55. **Persequi**—'to enumerate.' Some editions have in this clause *permulta*.

Longiora—'rather long.'

Ne····vindicare. The final clause depends on some verb understood. Supply *hoc dico*.

A me—'from me,' 'from my villa.' Some read *a mea*. Cato had a small farm in the Sabine territory. In this district Curius also spent his last days in agriculture.

56. **Ad focum sedenti.** The common story is that he was roasting turnips or cooking a dinner of herbs. Curius was the *patronus* of the Samnites, and they were merely acting the part of faithful *clientes*.

Non enim etc.—'for he said that it did not seem to him glorious to have gold, but to have sway over those that had gold.'

Venio—'I return.'

Ne····recedam—'lest I depart from my plan.'

In agris····senes—'on their farms our senators, I mean our old men, in those days lived.' Notice the emphatic position of *in agris* and of *aranti* and *a villa* below.

Dictatorem. Cicero mentions only one dictatorship. Cincinnatus was dictator twice. The reference in this passage is probably to the second occasion.

Factum. The technical term was *dictatorem dicere.* The senate elected a person and he was nominated (*dictus*) in the dead of night by one of the consuls.

Cujus dictatoris. *Cujus* is not an adjective: *dictatoris* is in apposition with *cujus.*

Ahala····interemit—'A. anticipated M. in his designs and put him to death because he was aspiring to regal power.' *Appetentem=quia appetebat.*

Arcessebantur. Some editions have *arcessebatur.* The imperfect tense expresses what was a custom in the old days.

Viatores were servants who executed the orders of certain Roman magistrates to whom they bore the same relation as the lictors bore to other magistrates. They received the name on account of their being employed on messages,—to summon the senators to the *curia*, to summon the people to the *comitia*, etc.

Horum. A variant is *eorum.*

Haud scio an. As this phrase is almost equal to *fortasse,* we should expect *nulla* not *ulla.* Indeed, many editions read *nulla.*

Officio—'in point of duty.'

Saturitate copiaque. Anthon's note on this phrase betrays his fondness for *hendiadys.* It should be remembered that this figure is almost entirely poetical. The expression before us is perhaps tautological. One editor says, however, that *saturitate* is subjective, and *copia* objective; by which he probably means that the farmer has boundless resource in reserve, as well as the supply of the hour.

Ut····redeamus—'so that we may now be reconciled with pleasure, since certain persons desire such things as these.' *Quidam*—the authors of the third charge against old age. Compare the expression in sect. 46, *ne omnino bellum indixisse videar voluptati.*

Jam—'besides.'

Succidium alteram—'a second flitch.' The garden is so bountiful a source of supply that the farmers jocularly call it 'a second flitch.'

Conditiora····venatio—'even the fowling and hunting of our leisure make these things (country occupations) more relished.' *Opus supervacaneum*—work over and above what is necessary. With the reading *supervacaneis*, *operis* must be an abl. from *opera:* translate, 'by employments of our leisure.' Notice the sing. verb *facit* with two subjects. Explain.

57. **Arborum ordinibus.** The favorite arrangement was the *quincunx.* See note on sect. 59.

Dicam. Before this some editions have *plura.*

Brevi praecidam—'I shall cut the matter short.' Supply *sermonem* or *rem.* Anthon supplies *sermone* with *brevi.*

Ad quem fruendum. *Utor, fruor*, etc., are occasionally found with the acc. The gerundive is, therefore, used like that of a common transitive verb which governs the acc.

Invitat atque allectat. Cicero is fond of doubling his words. We have here one of his "doublets." For *allectat* is found in some eds. *delectat.*

58. **Sibi habeant.** Supply *juvenes.*

Clavam—a club or staff used in training recruits. This they used instead of a sword, attacking a stake *(palus)* which projected from the ground, and showering their blows on it to perfect their aim.

Pilam—'a ball.' Ball-playing was a favorite gymnastic exercise with the Romans. There were four different kinds of balls: (1) *Follis*—an air-ball as large as a bladder; (2) *Harpastum*—smaller—it was thrown among the players, each of whom tried to catch it; (3) *Paganica*—smaller still—made of leather stuffed with feathers; (4) *Trigon*—still smaller—very hard—played by three persons standing so as to form a triangle.

Natationes. Another reading is *venationes.*

Talos et tesseras. "The *tesserae* had six sides, which were

marked with I., II., III., IV., V., VI. The *tali* were rounded on two sides, and marked only on the other four. Upon one side there was one point; on the opposite side, six points; on the other two sides, three and four points. In playing, four tali and three tesserae were used. They were thrown out of a box like dice. The best throw, called *Venus*, was of the tesserae three sixes, and of the tali when they all came out with different numbers. The worst throw, called *canis*, was of the tesserae three aces, and of the tali when they were all the same. The other throws were valued according to the numbers. Games of chance were prohibited by the Lex Titia et Publicia et Cornelia, except in the month of December during the Saturnalia. Old men were very fond of this game as it required little physical exertion."

Id ipsum utrum lubebit. Anthon supplies the ellipsis thus: *et eorum ipsorum id ipsum nobis relinquant utrum lubebit relinquere*—'and of those two kinds of play let them leave to us that one merely which it will please them to leave.' For *utrum* some read *unum*. Nauck suggests *uicunque*. Reid surmises *ut*. He says that *um* was a dittographia from the *um* of *ipsum*, and that from the unintelligible *utum* came the other readings.

XVII.

59. **Xenophontis libri:** (1) Anabasis; (2) Hellenica; (3) Cyropaedia; (4) Agesilaus; (5) Hipparchicus; (6) The Revenues of Athens; (7) Memorabilia of Socrates; (8) (9) The Republics of Athens and Sparta; (10) The Apology of Socrates; (11) Symposium; (12) Hiero; (13) On Horsemanship; (14) On Hunting; (15) On Husbandry—*Oeconomicus.*

There is probably a reference in this passage to the last three works.

Quaeso—the old form of *quaero*. It is very frequently, as here, parenthetical, not affecting the context.

De tuenda re familiari—'concerning the management of private property.'

Oeconomicus—on agriculture and the management of a household. Cicero doubtless had translated this work at school.

Inscribitur—see note on sect. 13.

Ut intelligatis. A final clause depending on a principal clause omitted.

Regem. Cyrus was not king, but Satrap. Translate here, 'prince.' Cicero translates the Greek βασιλεύς which in X. sometimes means 'prince.'

Lysander. The date of the narrative is 407 B.C. when L. had been sent out to succeed Cratesippidas in the command of the fleet.

Virtutis—'merit.' L. was not a virtuous man.

Ad eum Sardis—'to him at Sardis.' The Latin idiom is 'to him to Sardis.' *Sardis* is acc. plur., old form of *Sardes.*

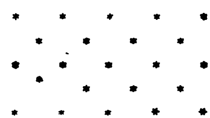
A sociis—from Sparta and the other states that were opposed to Athens.

Communem atque humanum—'affable and polite.' Some editions have the synonymous *comem.*

Consaeptum agrum. This translates X.'s παράδεισος, 'a park.'

Proceritates. The plural expresses the different varieties of trees.

In quincuncem. *Quincunx* literally signifies 5 *unciae, i.e.,* 5-12 of an *as.* The meaning here is that the trees were planted in the form of a *quincunx, i.e.,* * * * * *, the five spots on dice; or that they were planted in the form of a combination of *quincunces :*



It has been ingeniously but needlessly suggested that this application of the term is derived from the fact that every combination of three trees forms the letter V, 'five.'

Subactam atque puram—'broken up and cleared.'

Essent dimensa. This verb was originally a deponent, but here and elsewhere it is used as a passive. Below it has its deponent use, *sum dimensus*.

Atqui ego. Observe the emphatic *ego*. Cyrus speaks with some pride.

Omnia ista—'all that *you* speak of.'

Mei····mea. Observe the emphatic position.

Descriptio. As we might have expected there is a variant here *discriptio*; and above for *descripta*, *discripta*.

Nitorem corporis—'the sleekness of his person,' with a reference to the custom of anointing the person with unguents. The Oxford editor makes it refer to 'the splendour of his dress.' Another reading here is *nidorem*.

Ornatum. A noun.

Rite. There is a reading *recte*.

Beatum ferunt. Supply *esse*.

Virtuti tuae—'to your own merit.'

60. **Nec aetas····teneamus**—'nor does age prevent us from retaining a fondness both for other things and especially for agriculture.'

Corvum. *Corvinus* is a better form than *Corvus*. The first consulship of Valerius was in 348 and his last in 299 B.C. Cicero miscalculates in making the interval 46 years. The subsequent context will perhaps shew that the inaccuracy serves a special purpose.

Perduxisse. Some supply *vitam*; some, *senectutem*; some, *agri colendi studia*.

Esset=*viveret*.

Acta jam aetate—'the vigorous part of life having been spent.'

Quantum spatium aetatis, *i.e.*, 45 years, from birth to the beginning of old age. Life was divided into five periods of 15 years each. See note on sect. 2.

Tantus····fuit—'so long an official career had he.' Valerius was 6 times consul; twice dictator; he had held 21 turns of curule offices; he had enjoyed 4 triumphs.

Apex. (1) The small rod at the top of the flamen's cap, wound about with wool: (2) the cap of the flamen ornamented with this rod: (3) a hat or helmet; a crown: (4) the highest honor, the crown of a thing.

61. **In quem····unicum**—'in honor of whom there is this remarkable epitaph.' His tomb was on the Appian Road outside the Capenian gate.

Orelli and others for *unicum* read *unum hunc*, making these words a part of the inscription. The Roman monumental epitaphs were written in the old Saturnian metre. It would be futile to attempt to scan this fragment without its context.

Populi depends on *virum*.

Notum est. After these words many editions have *totum*. Then translate, 'the whole epitaph is well known, being cut upon the tomb.'

Jure····consentiens—'he was therefore justly deserving of honor, concerning whose praises the report of all was unanimous.' Supply *erat* with *gravis*. Notice the subj. *esset* in a rel. clause of reason.

De Paullo aut Africano—*Aemilius Paulus Macedonicus* and *Africanus Major*.

Sententia. A formal expression of opinion in the senate.

Honorata. See note on sect. 22.

Pluris sit—'is worth more.' *Pluris* is a gen. of value.

XVIII.

62. **In omni oratione**—'in every part of my discourse,' not as Anthon says, 'in every discourse on this subject.'

Fundamentis adolescentiae constituta—'based on the foundation of (a well-spent) youth.' See below, *honeste acta aetas.*

Ex quo efficitur id—'from which that follows.'

Subaciam atque puram—'

Essent dimensa. This verb
here and elsewhere it is used
deponent use, *sum dimensus.*

Atqui ego. Observe the em
some pride.

Omnia ista—'all that *you*

Mei····mea. Observe the

Descriptio. As we might
here *discriptio*; and above

Nitorem corporis—'the
reference to the custom of
The Oxford editor makes it
Another reading here is

Ornatum. A noun.

Rite. There is a readin

Beatum ferunt.

Virtuti tuae—'to your

60. **Nec aetas····**
retaining a fondness
agriculture.'

dentibus—'to those preceding them in civic
sent).' One editor, without good classical sup-
ese words, 'ex-magistrates.'

perio sunt—'who are invested with the su-
The *imperium* was a power without which no
r on military operations in behalf of the state.
never given to any but officers of the highest
dictators, consuls, and *praetors*.

u. Take these words with *augures*.

acu corruisse—'to have broken down in the

—'but some one will say,' etc.

tia—'defects of character.'

videatur *talis ut .... videatur*—'such as may
pear plausible.'

i, despici, illudi. A *climax*. *Contemni*—'to be
ghtly of;' *despici*, 'to be looked down upon;' *illudi*,
culed.'

tamen .... artibus—'all which (vices), however, be-
repulsive both by pleasant manners and a knowledge
eral arts.'

. This spelling is now regarded as incorrect. Read

delphis. The Adelphi, or "The Brothers," is one of the
plays of P. Terentius Afer, commonly called Terence. It
ted for the first time at the funeral games of L. Aemilius
s, 160 B.C. The play takes its name from two brothers of
opposite character. Their names are Micio and Demea.

aritas—'harshness,' 'cruelty.' Many editors read *diritas*,
rshness of temper.'

Sic se res habet—'such is the fact.'

Sicut alia—'like everything else.'

Quid sibi velit—'what it means.'

Quo minus .... quaerere—'*the* less there remains of the
journey, *the* more provisions to seek.' *Quo*—*eo* are exactly rep-

Quae····defenderet—'which has to speak in defence of itself.' *Defenderet* is in the subj., being the verb of a clause of characteristic: its tense is explained by the influence of *dixi*.

Cani. Supply *capilli*—'grey hairs.'

Fructus·· ··extremos—'plucks the fruit of authority at last.

63. **Salutari**—'to receive salutations,' as men of influence did from their clients early in the morning.

Decedi—'to have precedence.'

Consuli—perhaps referring to legal advice.

Optime morata—'best mannered,' 'most polite.'

Modo. Section 59.

Solitum. Supply *esse*.

Lacedaemonem. Some read *Lacedaemone*.

Memoriae proditum est. Cicero uses also *ad memoriam* with *prodere*.

Athenis ludis—'at Athens when the games were in progress.' *Athenis* is the abl. of place; *ludis* the abl. of time. The reference is, of course, to the great festival of the *Panathenaea*. See Proper Names.

In theatrum. Probably the theatre of Bacchus, near the Acropolis.

In magno consessu. Some editors omit *in*, and make the phrase absolute.

Certo in loco. They would be sitting on the lower benches, these being the seats of honor.

Omnes. Some editors introduce here the words *illi dicuntur*, (*illi*, 'in his honor,' a dat. with *consurrexisse*): but this makes the construction irregular, there being a departure from and a return to the *oratio obliqua*.

Sessum is a supine. Translate, 'they allowed that old man to sit down with them.'

64. **Multa praeclara**—'there are many admirable rules in our college,' *i.e.*, the college of augurs.

Sententiae principatum tenet—'takes precedence in giving his opinion.'

Honore antecedentibus—'to those preceding them in civic offices (past or present).' One editor, without good classical support, translates these words, 'ex-magistrates.'

Qui cum imperio sunt—'who are invested with the supreme power.' The *imperium* was a power without which no general could carry on military operations in behalf of the state. This power was never given to any but officers of the highest grade, such as *dictators, consuls*, and *praetors*.

Majores natu. Take these words with *augures*.

In extremo actu corruisse—'to have broken down in the last act.'

65. **At**, etc.—'but some one will say,' etc.

Morum vitia—'defects of character.'

Quae···· videatur = *talis ut···· videatur*—'such as may possibly appear plausible.'

Contemni, despici, illudi. A *climax*. *Contemni*—'to be thought lightly of;' *despici*, 'to be looked down upon;' *illudi*, 'to be ridiculed.'

Quae tamen····artibus—'all which (vices), however, become less repulsive both by pleasant manners and a knowledge of the liberal arts.'

Scena. This spelling is now regarded as incorrect. Read *scaena*.

In Adelphis. The Adelphi, or "The Brothers," is one of the extant plays of P. Terentius Afer, commonly called Terence. It was acted for the first time at the funeral games of L. Aemilius Paulus, 160 B.C. The play takes its name from two brothers of very opposite character. Their names are Micio and Demea.

Duritas—'harshness,' 'cruelty.' Many editors read *diritas*, 'harshness of temper.'

Sic se res habet—'such is the fact.'

Sicut alia—'like everything else.'

Quid sibi velit—'what it means.'

Quo minus···quaerere—'*the* less there remains of the journey, *the* more provisions to seek.' *Quo—eo* are exactly rep-

resented in English by the abl. adverbs, *the—the.*

Restat. The subj. *restet* is another reading.

Viatici. This word means all things needful for a journey, including both money and provisions. The Greek word is *ἐφόδιον.*

XIX.

66. **Sollicitam habere**—'to keep anxious.'

Abesse. Some editors think *esse* the true reading.

Qui····viderit. Subj. of cause.

Aliquo. An adverb.

Atque. A variant is *atqui.* How do these words differ in meaning?

Tertium nihil—'no third state.'

67. **Quid····timeam.** Subj. in a rhetorical question.

Cui sit=*ut illi sit.*

Exploratum—'made clear.'

Se ad vesperum, etc.—'that he will live till evening' is the common translation. Reid translates it—'that he will be alive when evening comes.' Observe that *vesper* is a *heterogeneous heteroclite*, having forms of three declensions,—*vespera*, ae,—*vesper*, is,—*vesper*, i.

Aetas illa, etc. So says Hippocrates.

Tristius curantur—'are cured only by more severe remedies.'

Quod ni····viveretur—'for did this not so happen mankind would live better and wiser lives:' *i.e.*, it would be better for the world if there were more old men in it.

In senibus est. Account for the sing. verb.

Qui nulli. See *qui pauci* in sect. 46.

Nullae omnino, etc. The meaning is either that the formation of states is due to old men, or that it is the old men who save states from being ruined by the follies of young politicians.

Quod illud est crimen senectutis—'what sort of a charge is that against old age?' Another reading here is *Quod istud····quum id ei*, etc.

68. **In optimo filio.** M. Porcius Cato Licinianus, the son of the censor by his first wife, Licinia.

Tum. For the second *tum* many editions have *tu*.

Exspectatis····dignitatem—'who were expected to attain to the highest dignity.'

Fratribus tuis. L. Aemilius Paulus had four sons. One was adopted into the family of Scipio: a second was adopted into the family of Fabius Maximus: the other two died young, one just before and the other just after their father's triumph over Perseus in 167 B.C.

At sperat. The supposed objection and the answer to it are both here introduced by *at*.

Adolescens. The best authorities spell the noun and the adj. *adulescens;* the participle, *adolescens.* We have the noun here.

Quod idem—'which same thing.'

Senex····habet—'the old man indeed has nothing to hope or.'

Eo—'on that account.'

Conditione. This spelling is doubtless wrong. The orthography is *condicio.* The form *conditio* arose from a false etymology. The word comes from *condico*, not from *condo.* There is a form *conditio*, 'a making,' found only in ecclesiastical Latin. *Conditio*, from *condio*, means 'a seasoning.'

Ille····hic. *Ille* here refers to the latter, and *hic* to the former. The reason for this appears to be that *hic* refers to the more important person,—the person nearer to the speaker in age.

Vult. The Ciceronian form is prob. *volt.*

69. **Tartessiorum.** See **Tartessus** in Proper Names.

Fuit = *vixit.*

Ut scriptum video. The story is told by Herodotus, I. 163.

Quidquam. A better spelling is *quicquam.*

Aliquid extremum—'some limit.'

Tunc. This is more emphatic, and so better here than *tum*, the common reading.

Tantum—'only so much.'

Recte factis. See note on *bene factorum*, sect. 9.

Scire. A better reading is, perhaps, *sciri*—'nor can the future be known.'

Temporis depends on *quod*.

70. **Neque····fabula est**, etc.—'for neither must the whole play be performed by the actor in order to give satisfaction, if only he be approved in whatever act he may have appeared.'

Ad Plaudite—'to the end of the play.' *Plaudite* was the last word of Latin plays, addressed by the actor to the audience, inviting their applause. The word is here used as an indeclinable noun.

Vivendum est. Another reading is *veniendum est*.

Processeris. Some editors read *processerit* with *sapiens* or *aetas* as subject.

Adolescentiam (better adul—). Another reading is *adolescentia*, subject,—'for spring like youth,' etc. With the reading of the text translate,—'for spring, as it were, typifies youth.'

71. **Ante····copia**—'the remembrance and the abundance of previously acquired blessings.'

Secundum naturam. This is the Stoic maxim, κατὰ φύσιν.

Emori—'to die off'—more emphatic than *mori*.

Contingit. The word here cannot imply *good* fortune. The distinctions of the grammarians often break down.

Adversante et repugnante. One of Cicero's 'doublets.'

Vis flammae—'a violent blaze.'

Quasi····avelluntur. It is unusual in Latin prose to find an indicative after *quasi* with its present force. *Quasi* = *quemadmodum* is one of the alleged archaisms of this treatise. There is a variant here, *evelluntur*.

Cocta—'ripened.' Supply *ardore solis*.

Quo propius—'the nearer,'—lit., 'by which the nearer.'

XX.

Munus officii—'the claims of duty.'

Possis. Another reading is *possit*.

Hoc illud est quod, etc.—'this is the interpretation of the reply made by Solon.'

Solon, after framing his code of laws, travelled in foreign lands for several years. When he returned he found the state split into three factions. Pisistratus, who led one of these, was spiritedly but vainly opposed by Solon.

Solon was one of the seven sages. See MISCELLANY.

Qua tandem spe fretus—'on what hope, pray, relying.'

Audaciter = *audacter*. This is another of the alleged archaisms.

Ceteris sensibus. With the Stoics the *mens* was one of the senses. Some editors, doubting this, read here *certis*. With the reading *ceteris sensibus*, we must supply *integris*.

Jam—'further.'

Reliquum—A noun here.

Vetat Pythagoras. The passage is in Plato's Phaedo. There Socrates is represented as quoting Philolaus, the Pythagorean. The Stoics had strong views regarding suicide, but they allowed it in extreme cases.

Elogium—'a saying.' Anthon and others read *elegeion*—'a distich,' *i.e.*, a couplet consisting of a hexameter and a pentameter, forming the elegiac metre. This may be the true reading if, as is said, the passage referred to is from an elegiac poem of Solon's, in answer to Mimnermus, regarding the period of human life. The lines alluded to are:

> Μηδ' ἐμοὶ ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
> Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

Cicero, in his Tusculan Disputations, thus translates them:

> Mors mea ne careat lacrimis: linquamus amicis
> Moerorem, ut celebrent funera cum gemitu.

Vult····carum suis—'he wishes to make out, I suppose, that he is dear to his friends.'

Sed····Ennius. Supply *dixerit*.

Nemo, etc. The distich complete as given in the Tusculan Disputations is:

> Nemo me lacrumis decoret neque funera fletu
> Faxit. Cur? volito vivos per ora virum.

[*Vivos* = *vivus*: *virum*, gen. plur.]

The metre of the couplet is the elegiac metre, as in the Greek and Latin distichs above.

Lacrumis. Ennius may have written this, but in classical Latin, *lacrima* is the only correct form, not *lacruma*, *lachrima*, nor *lachryma*.

Fletu. In prose, *cum fletu*.

Faxit. Archaic form of *fecerit*. The subject is the affirmative *quisquam* understood from *nemo*.

Consequatur. Subj. in indirect discourse.

74. **Jam sensus,** etc.—'further, there may be some consciousness of the process of dying, but that only for a moment, especially in the case of an old man'; *i.e.*, there may be a painful sensation in the crisis, but it is very brief. Notice the adversative force of *que*.

Post mortem quidem sensus aut optandus aut nullus est—'after death indeed there is either a desirable consciousness or none.' This is one of the most important statements in the Ciceronian philosophy.

Sed hoc meditatum, etc.—'but this lesson must be dwelt upon from our youth up.' Observe the passive use of *meditatum*. The deponent participles used as passives in this treatise are among the alleged archaisms. We have already had *adeptam* (sect. 4), *dimensa* (59). If these be archaisms, Cicero's style is always archaic.

Mortem ut, etc.—Observe the emphatic position of *mortem*.

Et id incertum, etc.—'and, possibly, this very day.' *Incertum an* belongs to the same category as *haud scio an* and *nescio an*, all leaning towards the notion that the thing is so.

Timens. The participial phrase, as often, is here conditional.

Poterit. Supply *quis* as subject.

Qui. Adverb—'how?'

Animo consistere—'to have firmness of mind.'

75. **Non ita longa**—'not so very long.'

Recorder. The following accusatives do not depend on this verb. They are the subjects of infinitives to be taken from *profectas* below. Some editions have *recordor*.

M. Atilium. Everyone knows the story of Regulus. Niebuhr's cold criticism has diminished the ardor of our interest in this beautiful legend, as in so many other tales of old Roman times.

Duo Scipiones. See sect. 29.

Avum tuum. Cato addresses Scipio, the son of Paulus Macedonicus, the son of Paulus who fell at Cannae.

Collegae. M. Terentius Varro. Varro has always borne reproach for this defeat, but he was the democratic consul and the early historians of Rome were nearly all aristocrats.

Cujus interitum = *quem post interitum.*

Crudelissimus hostis. Roman hatred displays itself here. In the case of Hannibal it appears at its worst in the inaccuracies and perversions of Livy. Punic cruelty was more than matched by Roman.

Profectas. Infinitive: supply *esse.*

76. **Omnino**—'on the whole.'

Requirit = *desiderat*, obviates the repetition of *desiderare.*

XXI.

77. **Cernere**—'to see clearly,' 'to understand.'

Vestros patres. L. Aemilius Paulus and C. Laelius. The elder Laelius was an intimate friend of Cato and of Africanus the Elder.

Eam vitam. Cognate acc. with *vivere.*

Nam dum sumus, etc. In these ethical doctrines we hear Plato speak.

Inclusi compagibus corporis, etc.—'shut up in these bodily structures.' Compare the language of Montgomery's well known hymn:

"Here in the body pent, Absent from him I roam."

Compagibus. Another form is *compāgo*, inis.

Necessitatis. The position of this word shows that it depends upon both ablatives.

Est enim····depressus—'for the heaven-born soul has been degraded from its home on high.'

Ut essent····tuerentur—'that there might be (a class of bein s) to look after the earth.'

Ordinem····im tarentur. A Stoic notion.

Modo. Plato's **τὸ μέτριον** is probably here translated.

78. **Incolas paene nostros.** Pythagoras taught at Crotona in Southern Italy. His followers were called the Italic School of Philosophers. Some editors here give the forms *Pythagoran* and *Pythagorios*.

Qui essent, etc.–'since they were,' etc.

Ex universa······de ibatos—'derived from the universal divine intelligence.'

Socrates····disseruisset. In Plato's Phaedo. The subj. is used, as the statement is not Cato's, but a reported one.

Is qui esset, etc. *Is qui* = ***is talis ut.***

Omnium sapientissimus. Compare Milton:

"Whom, well inspired, the oracle pronounced
Wisest of men."—PARADISE REGAINED.

The words of the oracle are:

Σοφὸς Σοφοκλῆς· σοφώτερος δ'Εὐριπίδης·
ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.

Oraculo Apollinis. The oracle of Apollo was the greatest in the word. It was situated at Delphi—in Phocis—in Northern Greece.

Celeritas animorum. A reference to the belief of the ancients that the mind of man was a substance capable of very rapid motion.

Tot artes tantae scientiae—'so many arts requiring so extensive knowledge.' Some editors regard *scientiae* as a plural. The plural form is very rare. Perhaps the proximity of the plurals *artes* and *inventa* had some influence.

Quumque semper, etc. Copied from Plato's Phaedrus.

Nec principium, etc.—'nor has it an external source of motion.' Compare Plato's ἀρχὴ κινήσεως.

Quum simplex animi, etc. Again from the Phaedo of Plato. In Butler's Analogy we have the same argument,—that as death must be looked upon as the resolution of a compound body into its parts, therefore the soul, which is not compounded, cannot die.

Observe the imperfects *esset* and *haberet*, influenced by the aorist *persuasi*.

Quod si non possit. *Quod* may be the subject of *possit*, (*fieri* understood) or it may be a conj. (*but*) with *animus* as the subject of *possit*, (*dividi* understood).

Homines scire, etc. From the Phaedo.

Reminisci et recordari—'to call to mind and to dwell on the recollection.'

Wordsworth into his sweet Ode on the Intimations of Immortality has introduced Plato's doctrine of ἀνάμνησις:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

Haec Platonis fere. A variant here is *haec Plato noster*

XXII.

79. **Apud Xenophontem.** This chapter is a free paraphrase from the *Cyropaedia*, VIII. 7, 17.

Cyrus major. See sect. 59,—*Cyrum minorem.*

Filii. Cambyses, who succeeded him, was one of his sons.

Creditote. The so-called future imperative.

80. **Nec vero,** etc. The meaning is that the immortality of the soul is proved by the surviving fame of illustrious men.

Exissent. Another reading is *excessissent.*

Insipientem—'without intelligence.'

Hominis natura—'the constitution of man.

Ceterarum rerum. Depending on *quaeque*

81. **Nihil esse morti,** etc. Homer says that sleep is the brother of death,—ὕπνος κασίγνητος θανάτοιο.

Atqui. The word is supplementary—'now.'

Multa enim, etc.—'for when they are unhampered and free, they foresee many future events.'

Hanc pulchritudinem—'this beautiful universe'—the Stoic κόσμος.

XXIII.

82. **Cyrus quidem, etc.** Supply *dixit.*

Nos···videamus—'let me now, if you please, examine my own views.'

Si placet: other expressions of courtesy are *nisi alienum putas, si videtur, si grave non est.*

Patrem tuum. *L. Aemilius Paulus Macedonicus.*

Duos avos. *L. Aemilius Paulus*, slain at Cannae, and Africanus the Elder; the former his natural, the latter his adoptive grandfather.

Africani patrem aut patruum:—the two Scipios, Publius and Cnaeus, who lost their lives in Spain. Publius was the father of Africanus the Elder, and Cnaeus his uncle.

Esse conatos = *conaturos fuisse.* The perf. infin. is used perhaps to show that the thing was actually done.

Posteritatis memoriam. The gen. is subjective. In *memoriam nostri,* sect. 81, and *memoriam sui,* sect. 80, the gen. is objective.

An censes. Elliptical. The former part of the double question must be supplied.

Ut····glorier. Elliptical. Supply *dico.*

Aliquid. Adverbial accusative.

Domi militiaeque—'in peace and in war.'

Si iisdem finibus. Readers of *Pro Archia* will remember this argument: *certe, si nihil animus praesentiret in posterum,* etc., chap. XI.

Nescio quomodo—'somehow or other.'

Animus erigens se—'the soul stretching upwards.'

Excessisset—for the fut. perf. indic. The influence of *esset* is felt. *Excedere vita* is also Ciceronian.

Quod quidem, etc.—'since indeed unless this were the case—that our souls are immortal—the souls of the noblest men would not most strive for deathless glory.'

83. **Quid quod,** etc.—'what of this, that the wisest men always die with the greatest equanimity, the most foolish with the least.'

Ad meliora—'to a better state.' Why *will* the editors always supply *loca* with the neuter plural of the adjective?

Ille autem, etc.—'moreover, he whose mental vision is less keen does not see it.'

Quo quidem, etc.—'whither indeed as I set out no one assuredly could easily force me back, nor rejuvenate me as (they did) Pelias.'

Peliam. This is a mistake. It was Aeson, the father of Jason, and half-brother of Pelias, that Medea made young again. See PELIAS in Proper Names. Plautus in the Pseudolus makes the same mistake, and he is perhaps answerable for the error of Cicero. Some editors maintain the accuracy of Cicero by saying that Cato merely alludes to the wish of Pelias to be restored to youth.

Cunis. A variant is *cunabulis*.

Quasi decurso spatio—'my race as it were being finished.'

84. **Sed habeat,** etc. However many the pleasures and advantages of life may be, there will come a time when there will be a satiety or a limitation of these enjoyments.

Et ii docti. In his Tusc. Disp. Cicero tells us of Hegesias of Cyrene in Africa who wrote a book containing a very gloomy view of life.

Poenitet. The acknowledged spelling now is *paenitet*.

Commorandi, etc.—'for nature has given it to us as an inn to stay at, not as a place to dwell in.' Another form, *diversorium*, is found in many editions.

85. **Catonem meum.** *M. Porcius Cato Licinianus*, mentioned before.

Quod contra—'whereas on the contrary.' Many editors make this a case of *anastrophe, contra*, a prep., governing *quod*. a rel.

Decuit. Supply *cremari*.

Respectans—'looking back again and again.'

Non quo, etc.—'not that I actually bore it with this spirit, but,' etc.

Non quo....sed = *non quod....sed quia*; the former having the subj., as the real reason is not given; the latter, the indic. of the real reason.

86. **Dixisti.** In sect. 4.

Quod animos....credam. Many editors have *qui*, introducing a relative clause of reason.

Minuti—'petty,' alluding to the Epicureans.

Sentiam. Fut. indic.

Defatigationem. Another form is *defet*—.

Haec habui....dicerem—'these are the remarks that I had to make respecting old age.'

PROPER NAMES.

Acilius, ĭi, m. Manius Acĭlius Balbus; consul with T. Quinctius Flamininus, 150 B. C.

Adelphi, ōrum, m. plur. *The Adelphi* or *The Brothers*,—one of the plays of Terence. [Gr. ἀδελφός, a brother.]

Aelius, ĭi, m. Sextus Aelius Paetus; consul in 198 and censor in 194 B. C. He was one of the most famous of the early writers on Roman law. He wrote the first commentary on the XII tables.

Aemilius, ĭi, m. Lucius Aemĭlius Paulus, the grandfather of Scipio, the adopted son of P. Cornelius Scipio, No. 2. See Paulus, No. 1 [aemulor].

Aetna, ae, f. *Aetna* (now *Etna* or *Monte Gibello*), a volcanic mountain in the N. E. of Sicily. According to fable, in the interior Vŭlcan and the Cyclops forged the thunderbolts of Jupiter. It is said that Jupiter buried under it the monsters Typhon and Encelădus. [αἴθω, to burn].

Africanus, i, m. Afrĭcānus: 1. Publius Cornelius Scipio Africanus Major, who received his agnomen on account of his victory over Hannibal at Zama, 202 B. C.

2. P. Corn. Scipio Africanus, elder son of No. 1. He had no son of his own, but he adopted the son of L. Aemilius Paulus,

3. L. or Cn. Corn. Scipio Africanus, younger son of No. 1. He was a degenerate son of a noble father. He was disgraced by being expelled from the senate by the censors.

4. P. Corn. Scipio Aemilianus Africanus Minor, the younger son of L. Aemilius Paulus. He was adopted by No. 2.

Ahala, ae, m. C. Servilĭus Ahāla, the *magister equitum* of Cincinnatus. He slew Sp. Maelius in the forum because the

Cunis. A variant is *cunabulis.*

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Adelphi, ōrum, m. plur. *The Adelphi* or *The Brothers*,—one of the plays of Terence. [Gr. ἀδελφός, a brother.]

Aelius, ii, m. Sextus Aelius Paetus; consul in 198 and censor in 194 B. C. He was one of the most famous of the early writers on Roman law. He wrote the first commentary on the XII tables.

Aemilius, ii. m. Lucius Aemilius Paulus, the grandfather of Scipio, the adopted son of P. Cornelius Scipio, No. 2. See Paulus, No. 1 [aemulor].

Aetna, ae, f. *Aetna* (now *Etna* or *Monte Gibello*), a volcanic mountain in the N. E. of Sicily. According to fable, in the interior Vulcan and the Cyclops forged the thunderbolts of Jupiter. It is said that Jupiter buried under it the monsters Typhon and Encelădus. [αἴθω, to burn.]

Africanus, i, m. Africānus: 1. Publius Cornelius Scipio Africanus Major, who received his agnomen on account of his victory over Hannibal at Zama, 202 B. C.

2. P. Corn. Scipio Africanus, elder son of No. 1. He had no son of his own, but he adopted the son of L. Aemilius Paulus.

3. L. or Cn. Corn. Scipio Africanus, younger son of No. 1. He was a degenerate son of a noble father. He was disgraced by being expelled from the senate by the censors.

4. P. Corn. Scipio Aemilianus Africanus Minor, the younger son of L. Aemilius Paulus. He was adopted by No. 2.

Ahala, ae, m. C. Servīlius Ahāla, the *magister equitum* of Cincinnatus. He slew Sp. Maelius in the forum because the

twice consul in the First Punic War,—258 B. C. and 254 B. C. He was dictator in 249 B. C., when he commanded the Roman army in Sicily,—the first occasion on which a dictator commanded an army out of Italy.

Camillus, i, m. Lucius Furius Cămillus; appointed dictator in 350 B. C. to hold the comitia, and consul in 349 B. C. to fight against the Gauls. Lucius was the son of the great Camillus.

Cannensis, ense, adj. [Cannae] *Of Cannae*, a village of Apulia in S. E. Italy, memorable for the defeat of the Romans by Hannibal in 216 B. C.

Capua, ae, f. Căpŭa; originally called Vulturnum, the chief city of Campania in Italy. It is said to have derived its name from Capys, a companion of Aeneas; but the name is probably connected with *campus*. Capua was noted for its luxury and its riches.

Carthago, ĭnis, f. Carthāgo; a city on the N. coast of Africa, —said to have been founded by Dido. Carthage was for centuries the rival of Rome. The city was finally destroyed by Scipio Africanus Minor at the close of the Third Punic War, 146 B. C. [Carthago means "New Town."]

Carvilius, ĭi, m. Spurius Carvĭlĭus Maximus; twice consul in 234 and 228 B. C. After the battle of Cannae he proposed to fill up the vacancies in the senate by selecting two members from each of the Latin communities.

Cato, ōnis, m. [fr. *cătus*, wise]. Căto; (1) Marcus Porcius Căto, the Censor. For a sketch of his life see *Dialogi Personae* in MISCELLANY. (2) Marcus Porcius Cato Liciniānus; son of No. 1, called Licinianus from his mother Licinia. He died in 152 B. C. when *Praetor designatus*.

Caudinus, ina, inum, adj. [fr. Caudium, a town of Samnium] *Of Caudium; Caudine.* See Pontius.

Cento, ōnis, m. [*cento*, rag] C. Claudius Cento, consul in 240 B. C. with the elder Tuditanus. Cento was a son of Appius Claudius Caecus.

Cethegus, i, m. Marcus Cornelius Cethēgus; a noble Roman

who held in succession the principal offices of state. He was consul with the younger Tuditanus in 204 B. C. His eloquence won for him from Ennius the appellation,—*Suadae medulla.*

Ceus (**Cius**), a, um, adj. *Of Cea*, the Latin name of *Ceos*, one of the Cyclades.

Chius, a, um, adj. *Of Chios*, an island in the Ægean sea, on the coast of Ionia.

Cicero, ōnis, m. [said to be derived from *cicer*, a chick-pea.] Marcus Tullius Cicero, the greatest of Roman orators and writers. See introduction.

Cincinnatus, āti, m. [*cincinnus*, curled hair.] L. Quintius Cincinnātus; a hero of the old Roman republic. He worked his farm with his own hands. He was called from the plough to the dictatorship in 458 B. C. in order to save the Roman consul and army from the Aequi. He defeated the enemy and returned to his farm in 16 days. In 439 B. C., at the age of 80, he was a second time appointed dictator to crush the alleged machinations of Spurius Maelius.

Cincius, a, um, adj. [fr. Cincĭus, a plebeian tribune of 204 B. C.] *Of Cincius, Cincian. Lex Cincia* or *Muneralis;* see note on sect. 10.

Cineas, ae, m. Cinēas; a Thessalian, the friend and minister of King Pyrrhus of Epirus. Pyrrhus so highly valued the political tact of Cineas that he used to say that the words of Cineas had gained him more cities than his own arms. It was Cineas whom Pyrrhus sent to Rome in 280 B.C., after the battle of Heraclea, with proposals of peace. The proposals were rejected and Cineas reported to his master that the city of the Romans was a temple and their senate an assembly of kings.

Claudius, ĭi, m. Claudĭus; (1) *Appius Claudius Caecus* (the blind). In his censorship in 311 B.C. he built the *Appia Via,* and the *Appia Aqua* (Aqueduct). See section 16 and note on it. Appius was the earliest Roman writer in prose and verse whose name has come down to us.

(2) Appius Claudius Crassus or Crassinus, a Roman dictator of 362 B. C. He was consul with L. Furius Camillus, 349 B. C.

Cleanthes, is, m. Cleanthes; a Stoic philosopher, born at Assos in Troas about 300 B. C. He studied under Zeno. He was a dull student, but his iron industry surmounted every obstacle, and on the death of Zeno he succeeded him.

Cneius, ii, m. A Roman praenomen.

Coloneus, ĕa, ĕum, adj. [Cŏlōnus; a district of Attica, N. W. of Athens. Sophocles was born in this district. He has described it fully in his tragedy,—Oedipus Coloneus.] *Of Colonus.*

Coruncanius, ii, m. Tiberius Coruncānĭus; consul, 280 B. C. He was the first plebeian *pontifex maximus.* He was also the first person who gave regular instruction in law at Rome. He was distinguished, moreover, for his military success in the wars against the Etruscans and Pyrrhus. The reference in *Coruncanii* of sect. 15 is to this remarkable man.

Corvus, i, m. [*Corvus*, a raven] Marcus Valerius Corvus or Corvīnus; an illustrious Roman h ro. When he was military tribune under Camillus, 349 B. C., he was challenged to single combat by a gigantic Gaul. He accepted the challenge and gained an easy victory over his foe by the assistance of a raven that kept flying into the face of the barbarian. Thus Valerius received his agnomen. This man was six times consul and twice dictator. He is said to have lived 100 years.

Crassus, i, m. [*Crassus*, thick] (1) Publius Licinius Crassus, surnamed *Dives* or *Rich.* He was famed both as a lawyer and a statesman. He was *consul* with the elder Africanus in 205 B. C.; *pontifex maximus* from 212 till his death in 183 B. C. (2) Publius Licinius Crassus; consul 171 B. C.

Critobulus, i, m. Crĭtŏbūlus; a disciple of Socrates.

Crotoniates, ae, m. Crŏtōnĭātes; a man of Crŏtōna, a Greek city on the E. coast of Bruttium in S. Italy.

Curius, ii, m. Manius Cūrĭus Dentatus; consul in 290 B. C. In this year he and his colleague, Rufinus, brought the Samnite wars to a close. In the same year he defeated the Sabines. In

his second consulship, 275 B. C., he completely defeated Pyrrhus near Beneventum and in the Arusinian plain, and forced him to flee from Italy. In his third consulship he conquered the Lucanians, Samnites, and Bruttians who still remained hostile. Read the anecdote regarding Dentatus in sect. 55. In sect. 15 the reference in *Curii* is to this hero. [Curius is said to have been called *Dentatus* because he was born with teeth.]

Cyrus, i, m. Cyrus; (1) *Cyrus The Elder;* son of Cambyses, a noble Persian, and Mandāne, daughter of Astyages, king of Media. The romantic history of his life is differently related by Herodotus, Ctesias, and Xenophon. When Cyrus grew up he revolted against Astyages and transferred the supremacy from the Medes to the Persians. The remaining part of his life was occupied with military pursuits. For different accounts of his death see sect. 30 and note.

(2) *Cyrus The Younger;* the second son of Darēus Nothus, king of Persia, and of Părysătis. He rebelled against his brother, Artaxerxes Mnemon, on the accession of the latter to the Persian throne. In Xenophon's Anabasis we have an interesting account of the march from the sea to the fatal field of Cunaxa, where Cyrus fell in battle.

Decius, ii, m. Dĕcius; the name of three distinguished Roman plebeians: (1) *P. Decius Mus;* consul in the great Latin war, 340 B. C. He devoted his life as an offering to the powers of the unseen world in order to bring victory to the arms of Rome. (2) His son P. Decius, who in his fourth consulship at the battle of Sentinum, 295 B. C., imitated the example of his father. (3) Son of No. 2. According to some he sacrificed himself like his father and grandfather, but this story is probably not true.

Democritus, i, m. Dēmocrĭtus; a celebrated Greek philosopher, born at Abdēra in Thrace, about 460 B. C. He was called on account of his cheerful disposition "The Laughing Philosopher"; as Heraclitus of Ephesus was called "The Weeping Philosopher."

Diogenes, is, m. Dĭŏgĕnes, ***the Babylonian,*** a Stoic philosopher, born at Seleucia in Babylonia. He was educated at Athens and was for a time at the head of the Stoic school. He was one of the three Athenian ambassadors sent to Rome in 155 B. C.

Duilius, ii, m. Caius Duīlĭus; consul 260 B. C., in the First Punic War. He gained a brilliant victory over the Carthaginian fleet near Mylae, a promontory on the N. coast of Sicily.

Ennius, ii, m. Q. Ennĭus; the great Roman poet, born at Rudiae, a village of Calabria in S. Italy, in 239 B. C. He was regarded as the father of Roman poetry. Horace calls him,—*alter Homerus.* Cicero styles him,—*summus poeta noster.* His great work was an Epic poem,—The Annales.

Epicurus; a celebrated Greek philosopher. He was born in the island of Samos in 342 B. C. He came to Athens at the age of 18 and studied under Xenocrates. Most of his life was spent in Athens. It is owing to the aspersions of the comic poets and the later philosophers that we usually associate Epicurus with sensual pleasures. Epicurus is said to have written 300 volumes. His most important work was *On Nature.* His ethical theory was founded on the dogma that pleasure constitutes the highest happiness.

Fabius, ii, m. [făba, a bean] Făbius; a Roman name.

Fabricius, ii, m. [făber, an artificer] Caius Fabrĭcĭus Luscinus; a popular hero in the old Roman annals. Fabricius served as legate in the campaign against Pyrrhus in 280 B. C. He was one of the Roman ambassadors sent to Tarentum to negotiate with Pyrrhus. It is said that Pyrrhus used every effort to induce Fabricius to become a traitor to his country, but all his attempts were in vain. Fabricius rejected bribes and despised threats. When F. obtained command of the Roman armies the war was soon terminated by the evacuation of Italy by Pyrrhus and the complete submission of all the foes of Rome in S. Italy.

Flaccus, i, m. [*flaccus,* "flabby"; also "flap-eared"] L. Valerius Flaccus; Cato's old friend. He and Cato had been

neighbors in the Sabine country. It was on the advice of Valerius that Cato first entered the political arena at Rome.

Flamininus, i, m. [flāmen, a priest]. (1) Titus Quintius Flāmĭnīnus; a distinguished Roman general who conducted the war against Philip of Macedon in 198-7 B. C. Philip was defeated at the battle of Cynoscephalae in Thessaly. Flamininus was the ambassador who in 183 B. C. was sent to King Prusias of Bithynia to demand the surrender of Hannibal. (2) Lucius Quintius Flamininus; brother of No. 1. He served as legate in his brother's army in the Macedonian war. In 192 as consul he went to Gaul, where his conduct was most disgraceful (see sect. 42). (3) Titus Quintius Flamininus; consul with M'Acilius Balbus in 150 B. C.

Flaminius, ii, m. Caius Flaminĭus; tribune in 232 B.C. In this year his famous law was passed (see note on sect. 11). In 220 B. C. he was censor and he constructed two great works,—*The Flaminian Circus* and the *Flaminian Way*. During his second consulship in 217 B. C. Flaminius was defeated by Hannibal, and lost his life at the Trasimene Lake.

Gades, ĭum, f. Gādes (now Cadiz); an ancient town in Hispania Baetĭca, founded by the Phoenicians.

Galli, ōrum, m. plur. *The Gauls.*

Gallia, ae, f. *Gaul.* (1) *Gallia citerior* or *Cisalpina*, Gaul on the Roman side of the Alps. (2) *Gallia ulterior* or *Transalpina*, Gaul beyond the Alps.

Gallicus, a, um, adj. *Gallic.*

Gallus, i, m. Caius Sulpicius Gallus; a distinguished orator. In his consulship in 166 B. C. he fought against the Ligurians. In 168 he served as tribune of the soldiers under Aemilius Paulus in the Macedonian war. It was on this occasion that he predicted an eclipse of the moon. The Roman oldiers were thus quite prepared for the phenomenon, but terror prevailed in the Macedonian camp.

Gigantes, um, m. *The Giants;* a brood of monsters that revolted against Zeus and were punished by being buried under

the earth. The Giants are often confounded with the Titans, an earlier race of demi-gods, the children of Uranus and Ge, who revolted against Cronos.

Glabrio, iōnis, m. [glăber, "bald"] Manius Acilius Glabrĭo; consul 181 B. C. He defeated Antiochus during this year in the battle of Thermopylae.

Gorgias, ae, m. The greatest of the sophists, born at Leontini in Sicily about 485 B. C. He spent much of his life in Greece, especially at Athens, as a teacher of rhetoric.

Graeci, orum, m. plur. *The Greeks.*

Graecus, a, um, adj. *Greek, Grecian.*

Graecia, ïae, f. *Greece.*

Hannibal, ălis, m. Hannĭbal; son of Hamilcar Barca. The illustrious commander of the Carthaginians during the Second Punic War.

Hercules is, m. Hercules; the most celebrated of ancient heroes. He was the god of strength and the guardian of riches. He performed the famous 12 Labors at the bidding of Eurystheus, king of Mycenae.

In voc. **hercules** and **hercule** or **hercle,** *By Hercules.* [Gr. Ἡρακλῆς].

Hesiodus, i, m. Hēsĭŏdus; *Hesiod,* one of the earliest Greek poets, born at Ascra in Boeotia. His great poem is the "Works and Days." Hesiod probably lived after Homer, but Herodotus makes them contemporaries.

Hispani, ōrum, m. plur. The Hispāni or *Spaniards.*

Hispania, ae, f. *Spain:* (1) *Hispania ulterior,* Spain beyond the Ibērus (Ebro); (2) *Hispania citerior,* Spain on the Roman side of the Iberus.

Homerus, i, m. Hŏmērus: *Homer,* the great epic poet of Greece, author of the Iliad and the Odyssey. His date and birthplace have always been matters of dispute. Seven cities claimed Homer. It is now generally admitted that he was a native of Smyrna or of Chios, and that he lived within a century after the Trojan War which terminated in 1184 B.C.

Idaeus, a, um, adj. [Ida, a high mountain in Phrygia, near Troy; another high mountain in Crete] *Belonging to Ida; Idaean.*

Isocrates, is or i, m. Isocrătes; one of the ten great Attic orators, the greatest teacher of rhetoric of his time. He was born in 436 B. C., and put himself to death in 338 on account of the loss of Greek freedom through the battle of Chaeronēa.

Italicus, ĭca, ĭcum, adj. *Italian.*

Karthago: see Carthago.

Lacedaemon, ŏnis, f. *Lacedaemon* or *Sparta,* the capital of Laconia, a district of the Peloponnesus in South Greece.

Lacedaemonius, ĭa, ĭum, adj. *Lacedaemonian.*

Lacedaemonii, ōrum, m. plur. *The Lacedaemonians.*

Laertes, ae, m. Laertes; king of Ithaca and father of Ulysses.

Leontinus, īna, īnum, adj. [Leontini, a town in the east of Sicily] *Leontine.*

Leontinus, i, m. *A Leontine.*

Lepidus, i, m. [lĕpĭdus, "agreeable"] Marcus Aemilius Lepidus; consul in 187 and 175 B. C., pontifex maximus in 180. Full of years and honors he died in 152.

Licinius, ii, m. A Roman ge tile name· see Crassus.

Livius, ii, m. A Roman gentile name: see Andrŏnīcus.

Lucius, ii, m. [lux; *of the day*] Lūcĭus; a Roman praenomen.

Lysander, dri, m. Lysander; one of the most illustrious of Spartan generals and diplomatists. To him belongs the honor of bringing the Peloponnesian war to a close, and of crushing the Athenian power. After a checkered career he perished in battle, 395 B. C.

Lysimachus, i, m. Lysĭmăchus; the father of Aristides.

Maelius, ii, m. Spurius Maelĭus; a rich plebeian knight, who in the great famine at Rome in 440 B. C. spent his fortune in buying up corn in Etruria. By giving this corn to the poor or by selling it at a very low price he became the favorite of the

people. He was accused by the patricians of aiming at royal power, and was put to death by the master of the horse, Ahāla.

Manius, (M'.) ii, m. Manīus; a Roman praenomen.

Marcellus, i, m. [dim. of Marcus] Marcus Claudius Marcellus; the conqueror of Syracuse. He was five times consul. In his fifth consulship he and his colleague were defeated by Hannibal near Venusia. Marcellus was slain, and his body was buried by Hannibal with all due honors.

Marcus, i, m. [*marcus*, a hammer] Marcus; a Roman praenomen.

Masinissa, ae, m. Măsīnissa; a king of Numidia. For some years he was an ally of the Carthaginians, but after their defeat by Scipio in 206 B. C. he deserted to the Romans. He remained loyal to Rome till his death. He lived to see the end of the Punic wars, and the destruction of Carthage.

Maximus, i, m. Quintus Fabius Maximus; with the *agnomina*,—*Verrucosus*, from a wart on his upper lip; *Ovicula*, or the lamb, from the mildness of his temper; *Cunctator*, from his caution in the war with Hannibal. Maximus was consul five times. In his last consulship, 209, he retook Tarentum from the Carthaginians.

Metellus, i, m. Lucius Caecilius Metellus; consul in 251 and 247 B. C.; pontifex maximus from 243 till his death in 221 B.C. In 241 he lost his sight in rescuing the palladium from the burning temple of Vesta.

Milo, ōnis, m. Milo of Crotona, the celebrated athlete. Many stories are told about Milo's extraordinary strength. He was honored by his countrymen by being appointed to the command of the army that destroyed the Sybarites in 511 B. C.

Naevius, ii, m. Naevīus; an epic and dramatic poet of Rome. He was born somewhere between 274 and 264 B. C. He died in exile at Utica, 202 B. C. His great epic poem was on the First Punic War. From it both Ennius and Virgil borrowed much.

Nearchus, i, m. Nearchus of Tarentum; an intimate friend of Cato, who lived in his house and was instructed by him in the tenets of the Pythagorean philosophy.

Nestor, ŏris, m. Nestor; son of Neleus. He was king of Pylos. Before Troy he was famed among the Greek heroes for wisdom and eloquence. He is said to have lived through three generations of men.

Oeconomicus, i, m. The "Oecŏnŏmĭcus"; a work of Xenophon's. See note. [Οἰκονομικός, practised in the management of a household; fr. οἶκος, νέμω.]

Oedipus, ŏdis and i, Acc. Oedĭpum) m. Oedĭpus; a king of Thebes in Boeotia, son of Laius and Jocasta. He unwittingly killed his father. He solved the riddle of the Sphinx and unknowingly married his own mother. When he discovered what he had done, he put out his eyes. [Οἰδίπους, swollen-foot; fr. οἰδέω, πούς.]

Olympia, ae, f. Olympĭa; a small plain in Elis, in Peloponnesus, where the Olympic games were held every four years.

Olympius, a, um, adj. *Olympic.*

Olympia, ōrum, n. plur. *The Olympic Games.*

Panathenaicus, i, m. The Pănăthēnāĭcus; the name of an oration of Isocrates pronounced at the Panathenaea, popular festivals of the Athenians in honor of Athene or Minerva. These festivals were of two kinds. The Greater took place every four years. The Lesser, every year.

Paulus, i, m. [*paulus*, little] (1) *Lucius Aemilius Paulus;* consul with Terentius Varro in 216 B.C. In the consulate of Paulus and Varro the Romans were defeated at Cannae. The battle was fought against the advice of Paulus, who refusing to fly from the field fell in the engagement. (2) *L. Aemilius Paulus;* son of No. 1, surnamed *Macedonicus* from his conquest of Macedonia in his second consulship, 168 B. C. By the victory of Pydna the war against Perseus was brought to a close.

Pelias, ae, m. Pĕlĭas; king of Iolcos in Thessaly, brother of Neleus, and half-brother of Aeson. Jason, the son of Aeson, claimed the throne. Pelias sent him to Colchis to fetch the golden fleece. Hence arose the Argonautic expedition. On the return of Jason with the enchantress Medea, Pelias was cut to

pieces and boiled by his own daughters, who had been told by Medea that thus they might restore their father to youth. See note.

Persae, ārum, m. *The Persians.*

Persicus, ĭca, ĭcum, adj. *Persian.*

Philippus, i, m. Q. Marcius Philippus; in his first consulship, 186 B.C., he aided in the suppression of the great Bacchanalian conspiracy; in his second consulship, 169 B.C., he commanded against Perseus.

Picens, ntis, adj. [Pīcēnum; a central district of ancient Italy] *Picene.*

Pisistratus, i, m. Pīsistrătus; an Athenian, son of Hippocrates. In 560 B.C. he became *Tyrant* of Athens. [Πεισίστρατος.]

Plato, ōnis, m. Plăto; the great Greek philosopher. He was a disciple of Socrates, and the founder of the Academic school of philosophy. He lived from 429 to 347 B.C. [Πλάτων.]

Plautus, i, m. Plautus; a celebrated comic poet of Rome. He lived from 254 B.C. to 184 B.C. He wrote a great number of comedies, of which only 20 are extant. The names of two which we possess are *Truculentus* and *Pseudolus.*

Poeni, ōrum, m. plur. The *Poeni* or Carthaginians.

Pontius, ĭi, m. Pontius: (1) C. Pontius Herennius, the father of C. Pontius by whom the Roman army was defeated at the *Furculae Caudinae* (Caudine Forks) in 321 B.C. The Romans were humiliated by being forced to pass under the yoke. Pontius advised his son to dismiss the Romans without ransom or to kill every man. The son chose to mortify the Romans. This disgrace was wiped away by the Romans in 319 B.C., when the Samnites themselves were forced to pass under the yoke. (2) Titus Pontius; a centurion mentioned in chapter X.

Postumius, ĭi, m. Spurius Postŭmĭus Albinus; one of the Roman consuls defeated at the Caudine Forks.

Pseudolus, i, m. Pseudōlus; "*The Liar,*" a comedy by Plautus. [ψευδής, lying.]

Publius, ĭi, m. Publius; a Roman praenomen.

Punicus, ĭca, ĭcum, adj. *Punic* or *Carthaginian.* (There were three Punic wars. The first continued from 263 to 241 B.C.; the second, from 218 to 202; the third, from 149 to 146.) Of color: *Purple.* [Poeni.]

Pyrrhus, i, m. Pyrrhus; king of Epirus, a district of N. Greece. In 281 B.C. he came to the aid of the Tarentines in their war with the Romans. He defeated the Romans near Heraclea, on the bank of the Siris, in 280. In 279 he gained another victory near Asculum. After spending several years in Sicily he was defeated in 274 near Beneventum by Curius Dentatus, and was obliged to leave Italy. Two years later he was killed while he was attempting to take the city of Argos in Greece.

Pythagoras, ae, m. Pythăgŏras; a great Greek philosopher. He was a native of Samos. He flourished between 540 and 510 B.C.

Pythagorei. ōrum, m. pl. *The Pythagoreans.*

Quinctius, ĭi, m. Quinctĭus; a Roman name.

Quintus, i, m. [quintus, fifth] Quintus; a Roman praenomen

Roma, ae, f. [=Ῥώμη] Rome; a city on the banks of the Tiber, the capital of the Roman Empire.

Romanus, āna, ānum, adj. *Roman.*

Romanus, i, m. *A Roman.*

Sabini, ōrum, m. plur. *The Sabines;* one of the most powerful of the peoples of ancient Italy. The different tribes of the Sabine race were widely spread over all the central regions of the peninsula.

Sabinus, a, um, adj. *Sabine.*

Salinator, ātōris, m. [sălinae, salt-pits] Sălīnātor: (1) Marcus Livius Salinator; consul in 219 B.C. In this year he subdued the Illyrians, but he was condemned for misappropriating public moneys, and went into exile. He returned in 210 by desire of the Senate; and in 207 was made consul with C. Claudius Nero. The two consuls defeated Hasdrubal in the great battle of Metaurus. Livius was censor in 204, and won his name Salinator by imposing a tax on salt. This name clung to the family.

(2) Caius Livius Salinator, son of No. 1. **As praetor in 191 B.C.** he commanded the Roman fleet and defeated that of Antiochus the Great. As consul in 188 he obtained Gaul as his province.

Samnites, ium, nm. m. plur. *The Samnites;* a vigorous and powerful nation of central Italy. They were the last and most stubborn defenders of Italian independence against Rome. They were finally defeated in the third Samnite War, 290 B.C. **Samnis**, itis, m. *A Samnite.*

Sardes or **Sardis**, ium, f. *Sardis* (now *Sart);* the capital of Lydia in Asia Minor. It was situated on the river Pactolus.

Scipio, ōnis, m. [*scipio*, a staff; σκῆπτρον] Scīpĭo; the name of an illustrious patrician family of the Cornelian gens. The name is said to have been given to the founder of the family because he served as a staff in directing his blind father. (1) Cnaeus Cornelius Scipio Calvus (bald); consul in 222 B.C. He was sent to Spain at the outbreak of the Second Punic War to fight against Hasdrubal. (2) Publius Corn. Scipio; brother of No. 1; consul in 218. He was defeated by Hannibal at the Ticinus, and then joined his brother in Spain. The two brothers remained in Spain till their death. In 211 they divided their forces and were defeated and slain by the Carthaginians. (3) P Corn. Scipio Africanus Major; son of No. 2. After the death of his father and uncle in 211 he was appointed at the age of 24 to command the Roman troops in Spain. He soon became master of the whole country. In 205 he was consul at the age of 30. He defeated Hannibal at Zama in 202. (4) Publius Corn. Scipio; elder son of No. 3: see Africanus, No. 2. (5) L. or Cn. Corn. Scipio; younger son of No. 3: see Africanus, No. 3. (6) P. Corn. Scipio Aemilianus Africanus Minor; the destroyer of Carthage. (7) P. Scipio Nasica Corculum, grandson of No. 1. Consul in 162 and 155 B.C. He was elected pontifex maximus in 150.

Seriphius, ĭi, m. [Sĕrīphos, a small island in the Aegean Sea] *A Seriphian.*

Servilius, ĭi, m. **Servĭlĭus; a Roman name; see Ahāla.**

Sextus, i, m. [sextus, sixth] *Sextus;* a Roman praenomen.

Simonides, ae, m. Sĭmōnĭdes; the name of two great Greek poets. (1) An early iambic poet of Greece who flourished about 664 B.C. He was a native of Samos. (2) One of the most celebrated of the lyric poets of Greece. He was born in Ceos about 556.

Socrates, is, m. Socrătes,—the son of Sophroniscus,—the celebrated Athenian philosopher. He was born about 469 B.C. After a busy and useful life, he was falsely accused of corrupting the Athenian youth, of despising the national gods, and of setting up new deities in their place. He drank the fatal hemlock in his 70th year, B.C. 399.

Solon, ōnis, m. Sŏlon; the great Athenian lawgiver. He was one of the "seven wise men of Greece." The date of his birth is 638 B.C. He was chosen *archon* in 594. He completely reformed the Athenian constitution. He died about 558 at the age of 80.

Sophocles, is, m. Sŏphŏcles; the celebrated Greek tragic poet. He was born at Colonus, a little village N. W. of Athens, 495 B.C. He lived to a great age, and died in 406. See note.

Spurius, ĭi, m. [Spŭrĭŭs, illegitimate] Spurius; a Roman praenomen.

Statius, ĭi, m. Caecilius Stătĭus; a Roman comic poet who preceded Terence. He was a native of Mediolanum (*Milan*). His dramas belonged to the class called *Palliatae*, being translations or adaptations of Greek comedies. He died in 168 B.C. This Statius must be distinguished from P. Papinius Statius who wrote "The Thebaid," and who lived from 61 to 96 A.D.

Stesichorus, i, m. Stēsĭchŏrus; a Greek lyric poet. He was born at Himera in Sicily, 632 B.C. He died at the age of 80 in 552.

Stoicus, i, m. *A Stoic philosopher* [As Zeno of Citium taught in the Ποικίλη at Athens, his school of philosophers was called the Stoic school, from στοά, a piazza].

Suada, ae, f. [suadus, persuading] *Suada;* the goddess of persuasion.

Symposium, ĭi, n. The Sympŏsĭum or Banquet; a work in which Xenophon delineates the character of Socrates. [συμπόσιον, a drinking-party.]

Synephebi, ōrum, m. plur. The Synĕphēbi; one of the plays of Statius [Συνέφηβοι].

Tarentum, i, n. Tărentum (now Taranto); a city of Calabria in S. Italy.

Tarentinus, īna, īnum, adj. *Tarentine.*

Tarentinus, i, m. *A Tarentine.*

Tartessus, i, f. An ancient town in Spain, probably the *Tarshish* of Scripture. Most of the ancient writers place it at the mouth of the Baetis. Others identify it with Carteia on Mt. Calpe, the rock of Gibraltar.

Tartessii, ōrum, m. plur. The people of Tartessus.

Themistocles, is, m. The celebrated Athenian statesman, the victor in the battle of Salamis. He lived from 514 to 449 B.C.

Thermopylae, ārum, f. plur. Thermŏpylae; a celebrated pass in N. Greece, leading from Thessaly into Locris. Here Leonidas and his 300 Spartans met Xerxes. Here Manius Acilius Glabrio defeated Antio hus, 191 B C. [Θερμόπυλαι, Hot Gates.]

Thessalus, a, um, adj. *Thessalian.*

Thessalus, i, m. *A Thessalian.*

Tithonus, i, m. Tithōnus; son of Laomedon, and brother of Priam. He was the husband of Aurora, who by her prayers obtained for him from the gods immortality, but not eternal youth. When he became a decrepit old man he was changed to a grasshopper.

Titus, i, m. Tĭtus; a Roman praenomen.

Troja, ae, f. [Tros, an ancient king of the city] Troy; an ancient city in the N. W. of Asia Minor, taken by the Greeks in 1184 B.C.

Truculentus, i, m. The Trŭcŭlentus or Savage Fellow; one of the comedies of Plautus.

Tuditanus, i, m. (1) M. Semprōnius Tŭdĭtānus; consul in 240 B.C., and censor in 230. (2) P. Semp. Tuditanus; censor in 209 B.C., and consul in 204.

Turpio, ōnis, m. Turpio; see Ambivius.

Valerius, ii, m. Vălĕrĭus; a Roman name; see *Corvus.*

Venereus, ĕa, ĕum, adj. [Vĕnus, the goddess of love] Of, or belonging to, Venus or love.

Veturius, ii, m. Titus Vĕtūrĭus; one of the Roman consuls defeated at the "Caudine Forks."

Voconius, a, um, adj. [Vōcōnius; a Roman name] *Of Voconius, Voconian.* The *Lex Voconia* was a law introduced by Q. Voconius Saxa.

Xenocrates, is, m. Xenocrătes; a philosopher, a disciple of Plato. He was a native of Chalcēdon on the Thracian Bosporus. He lived from 396 B.C. to 314.

Xenophon, ontis, m. Xĕnŏphon; the son of the Athenian Gryllus. Xenophon joined the army of the younger Cyrus when the latter rebelled against Artaxerxes. After the battle of Cunaxa he led back the "Ten Thousand" Greeks. He has given us an account of the march to Cunaxa and back in his "Anabasis."

Zeno, ōnis, m. Zēno; the founder of the Stoic school of philosophy. He was born at Citium in Cyprus. He died about 260 B.C. at the age of nearly 100 years. This Zeno must be distinguished from Zeno, the Eleatic philosopher; and Zeno of Sidon, the Epicurean.

ANTIQUITIES.

Augur. The augurs were priests who formed a college or corporation at Rome. They were originally three in number and patricians; but by the Ogulnian law, B.C. 300, the number was increased to nine, of whom five were chosen from the plebeians. Under Sulla the number of the augurs increased to fifteen. The art of the augurs was called *Augurium* or *Auspicium*. In early times no business, either public or private, could be done without taking the auspices. These auspices were of five kinds: (1) Those from the sky, especially from thunder and lightning; (2) From birds, either *oscĭnes* which gave signs by singing, or *praepĕtes—alĭtes*—which gave signs by flying; (3) From the action of chickens when fed; (4) From certain appearances of quadrupeds; (5) From unusual occurrences. The augurship is described by Cicero as the highest dignity in the state. The augurs had immense power. They could prevent the comitia from voting and could annul resolutions already passed. A single augur by the words *alio die* might put a stop to all public business. The augurs had other duties than those in connection with the observation of supernatural signs. They were the repositaries of the ceremonial law. To them the people looked for advice on the expiation of prodigies.

Censor. The Censors were two Roman magistrates of high rank. The office was first instituted in 443 B.C. At first none but patricians were eligible for the position of censor. Originally the censors were elected for five years (a *lustrum)*, but afterwards although they were still elected every five years their period of office was limited to eighteen months. The duties of these officers were of three kinds. Their principal and original duty was to take the census and to classify the people according to

the value of their property. Their power gradually increased and they obtained a kind of moral jurisdiction. It was their duty to punish immorality among all classes. They expelled senators from the Curia. They deprived knights of their horses. The common people they punished by degrading, fining, or disfranchising them. A third function of the censors was to superintend the finances of the State, and to meet all expenses incurred by the building or repairing of public edifices.

Centurio, the commander of a century. The number of men in a century varied from about fifty to a hundred. The functions of the centurion were limited to the command of his own company and the care of the watch.

Cliens. The intimate relation existing between a plebeian, freedman, or foreigner, on one hand, and a patron *(patronus)* on the other, was called *clientela.* The clients were free and had property of their own, but they had not the full right of Roman citizens. Dionysius tells us what were the relative rights and duties of patrons and clients. The patron was the legal adviser of the client and looked after his client's interests, both public and private. The client helped to make up the marriage portion of the patron's daughter, if the patron was poor; he contributed to his ransom if he was made prisoner; he paid the patron's legal costs, damages, and penalties. He shared the patron's expenses incurred in the discharge of public duties. The patron and client could not accuse each other, or give evidence against each other, or vote against each other.

Cognomen. Roman citizens usually had three names: the first—*praenomen*—as Publius, indicated the individual; the second—*nomen*—as Cornelius, the *gens* or clan; the third—*cognomen*—as Scipio, the *familia*, family. Many Romans had a fourth name—*agnomen*—which was given in commemoration of some memorable deed or event; *e.g.* Scipio had the agnomen *Africanus* from his conquests in Africa. If a person passed by adoption from one gens to another, he took the praenomen, nomen, and cognomen of his adoptive father, with an additional name in *-anus* derived from the name of his former gens. Thus

the son of L. Aemilius Paulus when he was adopted by P. Cornelius Scipio was called P. Cornelius Scipio Aemilianus.

Collega. The persons who formed a *collegium* were called *collegae.* The word collegium denoted a union of several persons in any office for a common purpose. Afterwards the name was applied to the corporate bodies themselves. There were three kinds of *collegia:* (1) Those that resembled our companies or guilds; (2) The religious colleges; (3) The civil colleges.

Consul, the title of the two chief magistrates of the Roman republic. The consulship was instituted in 509 B.C., on the expulsion of Tarquinius, the last king of Rome. At first only the patricians were eligible for the office, but the Licinian law of 367 B.C. enacted that one of the consuls should be a plebeian. The consular age was fixed at 43 years. The election of consuls always took place before the expiration of the official term of the actual consuls. The consuls elect were called, until they entered upon their duties, *consules designati.* The power of the consuls was at first as great as that of the kings, except that it was limited to one year, and that the office of high-priest which had belonged to the king was detached from the consulship and given to a new officer, *rex sacrificulus.* The almost supreme power of the consuls was gradually curtailed by the institution of new offices, such as the tribuneship, the censorship, and the praetorship. The principal functions of the consuls were: (1) They convoked the senate and the assembly of the people and presided in both, and, in a word, they were in all civil matters at the head of the state; (2) They had supreme command of the armies; (3) They had supreme jurisdiction in the administration of justice; (4) Before the institution of the censorship they performed all the duties that afterwards belonged to the censors; (5) They were the representatives of Rome in all her dealings with foreign states. The first consuls were L. Junius Brutus and L. Tarquinius Collatinus.

Dictator, a Roman magistrate appointed in times of extreme danger. The first dictator, T. Lartius, was appointed in 501 B.C. The dictator's period of office was six months. During

this term he had almost absolute power, all the other magistrates resigning except the Tribunes of the People. The first act of the dictator after his election was to choose a Master of the Horse—*magister equitum*—who always attended him.

Hospes, a guest-friend. *Hospitium*, hospitality, was either public or private. Private hospitality was of a sacred nature among the Romans. The host's own relatives had not so great claims upon him as had the *hospes*. The host had to receive into his house his hospes when travelling. He had to protect him. He had to act as his patron in the courts of justice. When hospitality was first formed, the two friends divided between them a *tessera hospitalis*, a token of recognition for themselves and their descendants. Public hospitality likewise existed from very early times among the Italian nations. In each state persons were appointed to show hospitality to, and to protect, all persons who came from the friendly state.

Laudatio, a funeral oration. If the deceased was of high rank, the funeral procession went through the Forum, and stopped before the rostra, where a funeral panegyric (*laudatio*) was delivered in praise of the virtues and the illustrious deeds of the deceased.

Legatus, a person commissioned to perform some duty. *Legati* were of three classes:—(1) Ambassadors sent to Rome by foreign nations; (2) Ambassadors sent from Rome to foreign nations; (3) Lieutenants of the Roman generals, or of the proconsuls and praetors in the provinces. The functions of these legati were to advise and assist their superiors, and to act in their stead both in civil and military affairs.

Legio, a Roman legion. The legion was divided into ten *cohortes*, each cohort into three *manipuli*, and each maniple into two *centuriae*. To each legion belonged 300 cavalry. The number of men in a legion varied at different times from 4,200 to 6,000.

Oraculum, an oracle,—either the revelation made by a deity, or the place where such a revelation was made. The ancients consulted the will of the gods before beginning any important business, public or private. The most celebrated oracle of an-

tiquity was that of Apollo at Delphi, where the Pythia in her moments of prophetic delirium revealed the will of Apollo. The other celebrated oracles were: (1) that of the Branchidae near Miletus; (2) that of Jupiter at Dodona; (3) that of Jupiter Ammon in Libya; (4) that of Amphiaraus in Boeotia.

Pontifex. The Pontifices were a college of priests presided over by the Pontifex Maximus. The institution of this college was ascribed to Numa. The college originally consisted of four members, all patricians; but in 300 B.C. the number of pontiffs was increased to eight (or to nine, including the Pontifex Maximus), and four of them were to be plebeians. The functions of the pontiffs were to administer the ecclesiastical law,—to prescribe the ceremonies for new kinds of worship,—to prepare the forms for public prayers,—to compose the annals,—to regulate the fasti—to interpret prodigies,—to inaugurate magistrates,—to punish persons guilty of violating religious obligations. The Pontifex Maximus chiefly superintended the worship of the goddess Vesta.

Quaestor. a name given to two classes of Roman officers. One class—*quaestores parricidii*—conducted certain criminal trials. The other class—*quaestores classici*—had charge of the pecuniary affairs of the state. There were two kinds of quaestors of the latter class:—(1) The *quaestores urbani*, who remained at Rome, took charge of the treasury, of the public revenues and expenditures, of the military standards deposited in the aerarium; they entertained foreign ambassadors; they made arrangements for public funerals: (2) The *quaestores provinciales* or *militares*, who were appointed as assistants to the consuls and praetors for the provinces; they attended to the payment and provisioning of the troops; they collected the tribute due to Rome; they in the absence of the governors acted in their stead. The number of the *quaestores classici* was originally two. This number increased to four,—then to eight—in the time of Sulla to twenty,—in the time of Caesar to forty. The age at which a Roman was eligible for the quaestorship was fixed by the Lex Annalis of 179 B.C. at 31.

Rostra was the name given to the stage in the Roman Forum from which the orators addressed the people. It was so called on account of being adorned with the beaks of the ships taken from the Antiates in the Latin War.

Senatus, the supreme council in Rome. It consisted originally of 100 members. This number was increased to 200, and by Tarquinius Priscus to 300. On the expulsion of the kings, since many of the senators accompanied Tarquinius Superbus into exile, many vacancies had to be filled. Several plebeians of equestrian rank were made senators and were designated *Conscripti*. Hence the senators were afterwards called *Patres* (et) *Conscripti*. Sulla increased the number of senators to five or six hundred; and Julius Caesar, to nine hundred. The senate had extensive powers. It had the supreme superintendence in all religious matters. It determined in what manner wars were to be carried on. It appointed the commissioners sent out to arrange the administration of a conquered country. The embassies sent out to conclude peace or to make treaties with foreign countries were appointed by the senate. The senate alone conducted all negotiations with foreign ambassadors. All the revenue and expenditure of the state were under the administration of the senate. The meetings of the senate were either regular—*senatus legitimus*—or extraordinary—*senatus indictus*. The senators were appointed by the consuls, consular tribunes, and subsequently by the censors. The earliest age at which a man could become a senator was 32, after having held the quaestorship.

Stadium. (1) A measure of length, an eighth part of a Roman mile—containing about 606¾ English feet. The Greeks called it the Olympic stadium because it was the exact length of the foot-race course at Olympia. (2) A race-course.

Tribunus. There were four classes of tribunes: (1) *Tribuni aerarii*, paymasters of the treasury. They assisted the quaestors. (2) *Tribuni militares* or *militum*, officers in the army, six in each legion, who commanded in turn, each two months at a time. Their duty was to keep order among the soldiers in the

camp, to settle their disputes, to superintend their exercise, to inspect outposts and sentinels, to procure provisions. (3) *Tribuni militum cum consulari potestate*, military tribunes with consular power. When the plebeians in 445 B.C. clamored for the consulship, a new office was created to which they as well as the patricians were to be eligible. From this time until 367 B.C. sometimes consuls and sometimes consular tribunes were the chief magistrates. The tribunes were at first three, then six, and finally eight in number. (4) *Tribuni plebis*, tribunes of the people, whose office it was to protect the Roman plebeians against any abuse on the part of the patrician magistrates. Their number was at first two, then five, then ten. Though at first their functions were limited, they afterwards assumed great power, making decrees and passing laws. The *veto* or *intercessio* of the tribunes could prevent the passing of any measure. Their persons were sacred—*sacrosancti*.

Triumphus, a magnificent triumphal procession of a general into Rome after his having obtained a great victory. Not every victor could enjoy a triumph. In the granting of this honor the following rules were enforced:

(1) No one could triumph unless he held the office of dictator, consul, or praetor. [This rule was not observed in later times.]

(2) The victory must have been gained under the auspices, in the province, and with the troops, of the general seeking the triumph.

(3) Five thousand of the enemy must have been slain in a single battle.

(4) The war must have been waged against public foes. No triumphs were granted for victories in civil contests.

(5) The dominion of the state must have been extended.

(6) The war must have been brought to a conclusion.

MISCELLANY.

I.

CICERO'S PHILOSOPHY.

Roman philosophy was not indigenous: it was Greek philosophy in a Latin garb. It was not systematic: it laid no claim to logical consistency or scientific method. It was *eclectic.* It seized on the salient dogmas of the different Greek sects of philosophers and combined them into an incoherent medley. Epicureanism and Stoicism, it is true, were the favorite creeds in Rome; but Epicurus and Zeno had there few faithful disciples. It was the philosophy rather of the pedant than of the searcher after truth. The Roman philosopher was a compiler and a commentator rather than an original thinker. As we might expect, among a practical people like the Romans dry abstractions were avoided, and their so-called philosophy had an ethical bent,—it taught moral lessons and political science, but it eschewed almost entirely any examination of philosophical principles.

Cicero was the first Roman writer who awakened a general taste for philosophy in Rome and made philosophical study popular among his countrymen. He surrounded the dry bones of Greek metaphysical speculation with the warm flesh of his own personality. The jejune and unadorned tenets of the old Greeks are indeed often scarcely recognizable in the glowing periods of the Roman. Cicero was the prince of eclectics. He ranged all the fields of Greece and gathered in a thousand heterogeneous elements to form his many-colored mosaic. The three Greek systems that he found most fascinating were the Epicurean, the

Stoic, and the Academician. As the last contained the minimum of dogmatism it best suited his vacillating temper.

In religion Cicero was a pagan theist. He had no faith in the decaying and corrupted national cult of Rome. He believed in the existence of one supreme Deity. He had a firm persuasion that the soul is immortal and that an eternity of bliss awaits the good. His beliefs were as near to the Christian creed as his times were near to the Christian era.

II.

SCHOOLS OF PHILOSOPHY.

1. The *Ionic School*, founded by Thales of Miletus.
2. The *Sect of Heraclitus* of Ephesus.
3. The *Eleatic School*, founded by Xenophanes.
   Disciples: Parmenides and Zeno.
4. The *Italic School*, founded by Pythagoras.
5. The *Atomic School*, founded by Leucippus.
6. The *Sophistic School* or the School of Sophists.
7. The *Socratic School*, founded by Socrates.
   Disciples: Xenophon, Aeschines, Aristippus, Phaedon, Euclid, Plato, Antisthenes.
8. The *Cyrenaic School*, founded by Aristippus.
9. The *Megaric School*, founded by Euclid of Megara.
10. The *Eliac School*, founded by Phaedon of Elis.
11. The *Academic School*, founded by Plato.
12. The *Cynic School*, founded by Antisthenes.
13. The *Peripatetic School*, founded by Aristotle.
14. The *Stoic School*, founded by Zeno of Citium.
15. The *Epicurean School*, founded by Epicurus.
16. The *Sceptic Sect*, founded by Pyrrhon.

III.

CICERO'S WORKS.

(A list of only the most important of Cicero's works is here given.)

(A) **Rhetorical Works.**

1. De Oratore.
2. Brutus, or De Claris Oratoribus.
3. Ad M. Brutum Orator.

(B) **Philosophical Works.**

1. *Political philosophy.*
   (a) De Republica.
   (b) De Legibus.
2. *Moral philosophy.*
   (a) De Officiis.
   (b) Cato Major, or De Senectute.
   (c) Laelius, or De Amicitia.
3. *Speculative philosophy.*
   (a) The Academics.
   (b) De Finibus Bonorum et Malorum.
   (c) Tusculanae Disputationes.
4. *Theology.*
   (a) De Natura Deorum.
   (b) De Divinatione.
   (c) De Fato.

(C) **Orations.**

(a) Pro Quinctio.
(b) Pro Sex. Roscio.
(c) In Caecilium.
(d) In Verrem—six speeches.
(e) Pro Fonteio.
(f) Pro Lege Manilia.
(g) Pro Cluentio.
(h) In Catilinam—four speeches.
(i) Pro Murena.
(j) Pro Sulla.

(*k*) Pro Archia.
(*l*) Pro Caelio.
(*m*) In Pisonem.
(*n*) Pro Milone.
(*o*) Pro Marcello.
(*p*) Pro Ligario.
(*q*) Pro Deiotaro.
(*r*) Orationes Philippicae—fourteen speeches.

(D) **Epistles.**
(*a*) Ad Familiares.
(*b*) Ad Atticum.
(*c*) Ad Quintum Fratrem.
(*d*) Ad Brutum.

IV.

CIVIL CHRONOLOGY OF CICERO'S TIMES.

B.C.

106. Birth of Cicero and Pompey.
102. Battle of Aquae Sextiae. Servile war in Sicily.
101. Battle of Campi Raudii.
90. The Marsic or Social War.
88. End of the Social War. Civil War between Marius and Sulla. Flight of Marius.
87. Sulla goes to Greece to conduct the Mithridatic War. Marius and Cinna enter Rome and slay their opponents.
86. Marius dies. Sulla defeats Archelaus.
84. Sulla concludes a peace with Mithridates.
83. Sulla returns to Italy and prosecutes the war against the Marian faction. Second Mithridatic War.
82. Sulla victorious. He assumes the office of dictator.
78. Death of Sulla.
74. Third Mithridatic War begins.

73. Lucullus defeats Mithridates near Cyzicus. The war against Spartacus.
72. Assassination of Sertorius.
71. The flight of Mithridates into Armenia. Spartacus defeated and slain.
69. Tigranes defeated by Lucullus.
68. Pompey's War against the Pirates.
66. Pompey is entrusted with the Mithridatic War.
65. First conspiracy of Catiline.
63. Second conspiracy of Catiline, crushed by Cicero as consul.
60. Caesar, Pompey, and Crassus form the *First Triumvirate.*
58. Caesar's Gallic campaigns begin.
55. Caesar's first expedition to Britain.
54. Caesar's second expedition to Britain.
53. Crassus defeated and slain by the Parthians.
51. Caesar subdues the Gauls.
49. Beginning of the *Civil War* between Pompey and Caesar.
48. Battle of Pharsalia. Death of Pompey.
47. The Alexandrine War. The battle of Zela.
46. Battle of Thapsus.
45. Battle of Munda.
44. Assassination of Caesar.
43. Octavianus, Antonius, and Lepidus form the *Second Triumvirate.* Assassination of Cicero.

V.

NOTE ON ORTHOGRAPHY.

In the present edition of "Cato Major," for reasons stated in the Preface, the old spelling of Latin words has been retained.

The following forms, however, are preferable to those given in the text:

Chapter I. Isdem, intellego, eis, litteris.
" II. Adulescentia, bacis, ferundum, Dis, ingrediundum.
" III. Querellis, umquam, numquam.
" IV. Adulescens, adulescentulus, fili, auguri.
" V. Quorsus.
" VI. Appi Claudi, intellegitur, relliquias, ei, Naevi.
" VII. Obmutiscere.
" VIII. Saeculo, volt, cotidie.
" IX. Aspexisse, ingeni, offici.
" X. Ponti, ne (not nae), umeris, paulum, ascendere, imbri.
" XII. Eicerem, imperi.
" XIII. Deci, vinulentia, Duellium, cena, concenationem.
" XIV. Studi, quotiens, Licini, pontifici.
" XV. Faenore, occaecatum, suco, dein, aspectu, Laerten.
" XVII. Corvinum, Paulo.
" XVIII. Scaena, quicquam.
" XIX. Condicione, di.
" XXI. Pythagoran, Pythagorios.
" XXII. Vinclis.
" XXIII. Pelian, libet, paenitet, libenter, defetigationem.

Cum is preferable to *quum*; *maior*, *huius*, *iam*, etc., are preferable to *major*, *hujus*, *jam*, etc.; *viris*, *similis*, *omnis*, etc., are better than *vires*, *similes*, *omnes*, etc., acc. plur. masc. or fem. of nouns or adjectives or participles whose stems end in *i*.

VI.

NOTE ON ETYMOLOGY.

The attention of the student is particularly directed to the history of the following words given in the VOCABULARY:—autumnus, avis, bos, caelum, canus, cēdo, cĕdo, censeo, ceteri, civis, cena, communis, condicio, consul, consulo, corpus, credo, crudus, culpa, damno, dies, dignus, disco, divido, doceo, doleo, dominus, domus, dubito, dubius, dum, erga, ergo, etiam, experior, fama, filius, flos, fluo, focus, fortis, frequens, frigus, funus, gero, granum, gremium, haedus, hasta, haud, histrio, hospes, industria, invito, invitus, iste, ita, jam, jubeo, lamentum, lătus, līber, līber, liceo, lingua, luo, magister, mane, maturus, mensa, mensis, miles, mitto, mollis, morbus, mos, moveo, munus, nam, necesse, nego, nimis, non, num, nuntio, obliviscor, oppidum, ops, optimus, opto, ordo, pampinus, pareo, pario, pars, paucus, per, pila, planta, polliceor, pomum, pono, populus, porro, post, postea, pratum, probus, proelium, prope, proprius, puer, puto, qualis, quantus, quia, quoad, quum, rego, res, rumor, sacer, salus, satis, scelus, scio, seculum, seges, semper, senex, si, sine, sitis, solus, spatium, spes, stirps, talus, tam, temere, terminus, ubi, urbs, urgeo, usque, uva, vapor, vereor, vigeo, viginti, vitium.

VII.

PENULTS.

(The following table, which is far from exhaustive, will suggest to the young student a method by which he may become, by patient work, proficient in Latin orthoepy):

Chap. I.		II.		vietum	ē	III.	
Athenis	ē	obrepit	ē	caducum	ū	querelis	ē
suspicor	ĭ	praeterita	ĭ	volumus	ŭ	Salinator	ā
modice	ĭ	poeta	ē	fieri	ĕ	Albinus	ī
Tithono	ō	arborum	ō	possimus	ĭ	libidinum	ĭ

The following forms, however, are preferable to those given in the text:

Chapter I. Isdem, intellego, eis, litteris.
" II. Adulescentia, bacis, ferundum, Dis, ingrediundum.
" III. Querellis, umquam, numquam.
" IV. Adulescens, adulescentulus, fili, auguri.
" V. Quorsus.
" VI. Appi Claudi, intellegitur, relliquias, ei, Naevi.
" VII. Obmutiscere.
" VIII. Saeculo, volt, cotidie.
" IX. Aspexisse, ingeni, offici.
" X. Ponti, ne (not nae), umeris, paulum, ascendere, imbri.
" XII. Eicerem, imperi.
" XIII. Deci, vinulentia, Duellium, cena, concenationem.
" XIV. Studi, quotiens, Licini, pontifici.
" XV. Faenore, occaecatum, suco, dein, aspectu, Laerten.
" XVII. Corvinum, Paulo.
" XVIII. Scaena, quicquam.
" XIX. Condicione, di.
" XXI. Pythagoran, Pythagorios.
" XXII. Vinclis.
" XXIII. Pelian, libet, paenitet, libenter, defetigationem.

Cum is preferable to *quum*; *maior*, *huius*, *iam*, etc., are preferable to *major*, *hujus*, *jam*, etc.; *viris*, *similis*, *omnis*, etc., are better than *vires*, *similes*, *omnes*, etc., acc. plur. masc. or fem. of nouns or adjectives or participles whose stems end in *i*.

VI.

NOTE ON ETYMOLOGY.

The attention of the student is particularly directed to the history of the following words given in the vocabulary [illegible] autumnus, avis, bos, caelum, canus, [illegible] civis, cena, communis, condicio, consul, [illegible] crudus, culpa, damno, dies, dignus, [illegible] dominus, domus, dubito, dubius, dum, [illegible] experior, fama, filius, flos, fluo, [illegible] frigus, funus, gero, granum, [illegible] haud, histrio, hospes, industria, [illegible] jubeo, iamentum, [illegible] liber, liber, [illegible] mane, maturus, [illegible] moveo, [illegible] nam, [illegible] obliviscor, oppidum, [illegible] pario, pars, [illegible] per, [illegible] populus, [illegible] post, postea, [illegible] proprius, puer, [illegible] rumor, sacer, [illegible] semper, senex, [illegible] vigeo, [illegible]

VII.

[illegible]

The following [illegible] the young [illegible]

Cap. I. [illegible]

omnino ī
mirificos ĭ
deserunt ĕ

IV.

condita ĭ
admodum ŏ
Cethego ē
Hannibalem ă
collega ē
viritim ī
cupide ĭ

V.

quiete ē
Isocratis ă
Leontinus ī
comparat ă
etenim ĕ
avocet ō

VI.

abstrahit ă
seniles ī
septemdecim ĕ
afferunt ĕ
sentinam ī
desinam ĭ
eminus ĭ

VII.

Lysimachum ă
oblitum ī
pontifices ĭ
Oedipum ĭ
Homerum ē
Hesiodum ŏ
Stesichorum ŏ
Pythagoram ŏ
Democritum ĭ
Xenocratem ă
Diogenem ĕ
vicinos ī
elaborant ō
agricola ŏ

VIII.

indole ŏ
Solonem ō
antiqui ī

IX.

Milonis ō
nugator ā
spiritum ĭ
orator ā
laterum ĕ
equidem ĭ
decorus ō

X.

praedicet ī
insolens ŏ
Nestoris ŏ
denique ĭ
percipi ĭ
avitus ī
frigore ŏ
pristini ī
roboris ŏ

XI.

possumus ŭ
doctrina ī
libido ī
clientelas ē
disciplina ī
Originum ĭ
civile ī

XII.

Tarentini ī
clandestina ī
inimicum ī
Samnite ī
impedit ĕ
dedecus ĕ

XIII.

Thessalo ă
videlicet ĭ
tibicine ĭ

XIV.

Pseudolo ŏ

XV.

recusat ū
faenore ō
elicit ĭ
vaginis ī
commemorem ŏ
requietem ē
acino ĭ
malleoli ŏ
viviradices ī
propagines ĭ
multiplici ĭ
pampinis ĭ
tepore ō
rusticae ĭ
pecudum ŭ

XVI.

Cincinnato ā
Ahala ă
interemit ĕ
praecidam ī
tesseras ĕ

XVII.

Critobulo ŭ
consitum ĭ
odorum ō
purpuram ŭ

XVIII.

appeti ē
Lacedaemonem ŏ
augures ŭ
avari ā
viatici ĭ

XIX.

aegrotant ō
emori ŏ

XX.

Pisistrato ā
reliquum ĭ

XXI.

impulit ŭ
incolas ŏ
Appollinis ĭ
dividi ī

XXII.

nolite ī
apparet ā

XXIII.

erigens ī
commodi ŏ
deserens ĕ

VIII.

DIALOGI PERSONAE.

(1) *Cato.*

Marcus Porcius Cato—*Cato Censorius* or *Cato Major*—was born at Tusculum, B.C. 234. He was brought up on his father's farm in the Sabine territory, and in that district he passed much of his life. He was of a plebeian family. His youth was that of the Italian rustic of the time. He served his country as a soldier during the Second Punic War, and became distinguished for his courage and his military talents. Under Fabius Maximus he took part in the campaign of 214. As military tribune he served under Fabius at the capture of Tarentum in 209, and under Nero at the battle of Metaurus in 207. He was quaestor in Sicily and Africa under Scipio in 204 and consul in Spain in 195. He was on the staff of Glabrio in the war against Antiochus, and contributed largely to the victory at Thermopylae. For the remaining forty years of his life Cato was the principal figure in Roman politics. Although he was a *novus homo* and a plebeian he became a leading member of the aristocracy. His most intimate friend at Rome was Lucius Valerius Flaccus, at whose instigation he had first come to Rome. Flaccus and Cato were colleagues in office as consuls, legates, and censors. Cato's censorship was the most striking epoch in his life. He exercised all his remarkable energy and shrewdness and eloquence to stem the tide of luxury that was rolling over the state. He degraded senators for vice, and for various pretexts expelled from the *equites* many leading citizens. Extravagance of all kinds came under his ban. Luxurious clothing, grand carriages, statues, and pictures were heavily taxed. His strenuous efforts were of little avail. It was impossible for one man to check the impulses of a nation. Cato was a bitter opponent of everything Greek. When Carneades, Diogenes, and Critolaus came to Rome in

155 B.C., Cato secured their expulsion from the city. We are told, however, that this prejudice showed signs of a decline some years afterwards when Cato applied himself diligently to the study of Greek literature. Cato was all his life an enemy of Carthage. In 157 he was one of a deputation sent to Carthage to arbitrate between Masinissa and the Carthaginians. The prosperity of the rival city filled him with alarm. We are told that every subsequent speech of his in the senate terminated with the words *ceterum censeo delendam esse Karthaginem.* He did not live to see the city destroyed. He died in 149 at the age of 84. Cato had two sons. The elder died before his father. The younger, who was born when his father was 80 years of age, was the grandfather of Cato Uticensis.

The principal works of Cato have been referred to elsewhere.

The Cato of history and the Cato of Cicero's dialogue are quite different in character. In the mild-mannered Cato of Cicero we scarcely recognize the harsh-tempered and bigoted censor.

(2) *Scipio.*

Publius Cornelius Scipio Aemilianus Africanus Minor was the younger son of L. Aemilius Paulus, the conqueror of Macedonia. He was adopted by Publius Scipio, the son of P. Corn. Scipio Africanus Major. He was born about 185 B.C. He fought under his father at Pydna in 168. Scipio was a man of great literary taste. Among his friends were the historian Polybius, the philosopher Panaetius, and the poets Lucilius and Terence. His friendship with Laelius has been immortalised in the "De Amicitia." Scipio was Cicero's perfect man and ideal statesman. He was severe and simple and pure in his private and his public life, closely imitating Cato as the model of his conduct. Scipio first served as a soldier in Spain under Lucullus in 151. At the age of 37 he was elected consul in 147. By the

destruction of Carthage in 146 he brought to a close the Third Punic War. In 142 he was censor, and in all his censorial actions we see a second Cato at work. In 134 he obtained Spain as his province, and in 133 he took Numantia, thus receiving the name Numantinus. On the return of Scipio to Rome after the death of Tib. Gracchus he opposed the movements of the popular party. His opposition to the carrying out of the agrarian law of Gracchus cost him his life. One day when the controversy was at its height Scipio was found dead in his room. Carbo, the leader of the democrats, was suspected of the murder.

(3) *Laelius.*

Caius Laelius Sapiens was the intimate friend of the younger Scipio. He was born about 186. He was tribune in 151; praetor in 145; and consul in 140. He belonged to the same literary coterie as his friend Scipio. Laelius received his name *Sapiens* on account of his forbearance in desisting from the attempt to obtain a re-division of the public lands. In Cicero's dialogue "De Amicitia" Laelius is the chief interlocutor. He is also one of the speakers in "De Republica." Laelius, like Scipio, was an imitator of old Cato.

IX.

STEMMA SCIPIONUM.

1\. L. Corn. Scipio Barbatus.

2\. Cn. Corn. Scipio Asina. 3. L. Corn. Scipio.

4\. P. Corn. Scipio Asina. 5. P. Corn. Scipio. 6. Cn. Corn. Scipio Calvus.

7\. P. Corn. Scipio Africanus Major. 8. L. Corn. Sc. Asiaticus. 12. P. Corn. Sc. Nasica.

9\. P. Corn. Scipio. (He adopted) 10. L. or Cn. Corn. Scipio. 13. P. Corn. Sc. Nasica Corculum.

11\. P. Corn. Scipio Aemilianus Africanus Minor. 14. P. Corn. Scipio Nasica Serapio.

1\. Consul in 298 B. C.
2\. Consul in First Punic War.
3\. Consul in 259. Drove Carthaginians from Sardinia and Corsica.
4\. Consul in 221.
5\. Consul in 218. Killed in Spain.
6\. Killed in Spain.
8\. Defeated Antiochus in 190.
10\. Expelled from the Senate.
12\. A celebrated jurist.
13\. Consul in 162 and 155.
14\. Leader of the Senate in the murder of Ti. Gracchus.

X.

THE LANGUAGE OF THE CATO.

It has been assumed by many that Cicero in the "De Senectute" affected the antique style of Cato. This notion must be dispelled. We have it is true some *horridiora verba* in the treatise, but on the whole the Latin is Ciceronian, and the style is as far removed from that of *De re rustica* as it well could be. The alleged archaisms are (1) the passive use of deponent participles, as *adeptam*, *dimensa*, *meditatum*, in sections 4, 59, 74; (2) the use of the nom. of the gerund governing an acc. in sect. 6,—*quam ingrediendum sit;* 3) the occurrence of *neutiquam* in sec. 42; (4) the occurrence of *quasi* for *quemadmodum* in sect. 71; (5) the use of *audaciter* for *audacter* in sect. 72; (6) and of *tuerentur* for *intuerentur* in sect. 77.

XI.

THE SEVEN SAGES.

1. *Solon*, the Athenian lawgiver.
2. *Thales*, of Miletus, the Ionic philosopher.
3. *Pittacus*, the statesman and philosopher of Mitylene.
4. *Bias*, of Priene.
5. *Cleobulus*, the lyric poet of Rhodes.
6. *Chilon*, of Sparta.
7. *Periander*, tyrant of Corinth; or, according to Plato, *Myson* of Laconia.

EXAMINATION PAPERS.

CHAPTER I.

WM. OLIVER, B.A.,

Principal of Brantford Collegiate Institute.

1. Give a brief synopsis of the chapter in the best prose you can.

2. Conjugate adjuro, coquit, differenda, adventantis, occurrebas, absterserit, constat, explicavit.

3. Ferat, conjugate and compound with the prefixes in, ex, ad, and ab.

4. Point out and account for any old or unusual forms of words occurring in this chapter.

5. Distinguish between nomen, praenomen, cognomen, and agnomen.

6. Account for the mood in vellem, absterserit, pareat, and ferat.

7. Write short notes on the chief proper names in the chapter.

8. State, with examples, the different ways in which "opus" is used in Latin.

9. Derive versibus, plenus, moderationem, prudentiam, tempus, molestias, aetatis, sermonem, eruditius, sententiam.

10. Distinguish between the signification of senectus and senecta; certe and certo; animus and anima; jucundus and amoenus; ceteri, alii, and alteri.

11. State the general design of the work and the manner in which Cicero proceeds to carry out that design.

12. Write a short account of the life of Cicero, enumerating his principal works, and introducing two or three important dates.

D. MCGILLIVRAY, B.A.,

Classical Master, Brantford Collegiate Institute.

1. Derive jucunda, mollem, numquam, fabula, sollicitari, humanitatem.

2. Distinguish between the signification of ecquis and quis; nōvi and nŏvi; sēni and sĕni; sōlum and sŏlum; degēre and degĕre.

3. When does aliquid become quid? Is tempus derived from the Greek in the same sense as philosophia? Name the author and the metre of the opening verse. Distinguish the Cato who speaks from the other famous Cato.

CHAPTER II.

J. E. DICKSON, B.A.,

Head Master of Newmarket High School.

1. Classify the works of Cicero. To which class would you assign "De Senectute"?

2. Write a paper on Cicero, with special reference to his citizenship, statesmanship, and character as a poet.

3. "Cicero was from the first an imitator and an adapter rather than an original thinker" (Encyc. Britannica). Explain and illustrate.

4. Give the exact meaning of saepenumero and ceterarum.

5. Distinguish miror and admiror; aetas, aevum, and tempus; polliceor and promitto; pareo and obedio; excellens, egregius, and insignis; fruges and fructus; nomen, praenomen, cognomen, agnomen.

6. Parse plerisque, vivendum, adeptam, effluxisset, vietum.

7. Rationibus. Give different significations of ratio as occurring in Cicero.

8. (*a*) Adeptam. Give different reading and interpretation.

(*b*) Write a list of Perfect Participles having both an active and a passive sense.

9. Derive vel, nihil, obrepit, caducum, quoniam, aetatem, viam, poeta.

10. Explain the following constructions:—rerum, Aetna, Quid est enim aliud———repugnare, quam nobis quoque ingrediendum sit.

11. (*a*) Mark the penult of Cato, gravis, malum, obrepit, quidem.

(*b*) Decline ceterarum, opis, frugibus.

12. (*a*) Give different constructions admissible after obrepere.

(*b*) Annum agerent. Give other idiomatic uses of agere.

CHAPTER III.

W. S. MILNER, B.A.,

Classical Master, London Collegiate Institute.

1. "Pares cum paribus," &c. Give the corresponding proverb in Greek and English.

2. Distinguish: vetus and antiquus; culpa, vitium, scelus, and facinus; contingo, evenio, accido (used impersonally); summus and supremus; cognosco, agnosco, scio, intelligo; nequaquam and frustra.

3. Parse: quae (C. Salinator), ferrent, nullam, dixerit, vixeris, vitae.

4. Deduce the meaning etymologically of: moleste, moderatus, importunitas, sapiens, exercitatio, conscientia, jurgium, proverbium, and quod (the conjunction).

5. What words come second in a clause, like 'autem'?

6. (8). Non eum sua———

Give the usage of suus and se.

Trans. "He did not send even one of his own friends to intercede for him."

"Huic (Caesar) imperat, quas possit adeat civitates, horteturque ut populi Romani fidem sequantur; seque celeriter eo venturum nuntiet."

Translate, explaining the *se*, and its usage in such cases.

7. "Dixerit quispiam." Give the usage of the *potential subjunctive* in the different tenses.

8. "Nec hercule etc.——fuisses": turn into "oratio obliqua."

9. Clarus umquam *fuisses*. What word best translates 'fuisses' in Greek and English?

What difference in such a sentence would the *pluperfect* in the protasis and *imperfect* in apodosis make?

10. Give a sketch of the state of things at Rome during the years in which Cicero was composing his principal philosophical works.

11. For a Latin essay: *De senibus verendis apud Graecos et Romanos.*

12. What English writers have cultivated the conversational style of composition with the greatest success?

CHAPTER IV.

S. W. PERRY, B.A.,

Classical Master, Strathroy High School.

I.

1. Classify Cicero's works, and tell to which class Cato Major belongs. What English author has imitated this work? Give the title of his book.

2. To what school of philosophy did Cicero adhere? From this work what would you infer regarding his belief in the doctrine of the soul's immortality? In what other work does he treat of this subject?

II.

3. Write brief notices of Fabius Maximus and Ennius, and give a short account of Tarentum.

4. Quaestor. How old was Cato when he held this office? At what age was a Roman citizen legally qualified to hold the various offices of the Republic? When and by what law was the minimum age for each fixed?

5. Lex Cincia. Mention date and principal clauses.

6. Tribunus plebis. What men alone were eligible for the tribuneship? What were their powers and duties?

III.

7. Adolescens——senem. About what age would Cato and Maximus then be? Give the Latin terms for the successive gradations of age.

8. Ad Capuam. Explain the force of "ad."

9. Fabi. What nouns of the second declension have this form of ending in the Vocative singular?

10. Optimis——ferri. Change into *oratio recta*. What changes do verbs, pronouns, and adverbs suffer in passing from Direct to Indirect discourse?

11. Cognovi. Derive this word, accounting for the "g." Give the principal parts of nosco and the supines of its various compounds.

12. Parse (sec. 12) domi, sermone, divinarem, discerem, accounting for the case or mood.

CHAPTER V.

D. SIEVRIGHT SMITH, M.A.,

Classical Master, Galt Collegiate Institute.

1. Why is this Treatise entitled 'Cato Major, seu de Senectute'? Give some account of Cato Major.

2. Reproduce Cicero's sketch of Maximus in the previous chapter. From the full name of this person explain the different parts of a Roman name.

3. Parse fully: gesta, actae, quaereretur, quiescit, suasissem, privet, placet.

4. Give principal parts of: vivo, vinco, vincio; quaero, queror; video, viso; volo (2): fero, ferio.

5. (*a*) Enumerate the verbs of remembering: stating what cases they govern.—(*b*) What is the construction of verbs of asking, accusing, comparing, and depriving?

6. Give the Latin for: to spend a life, 81 years old, in the second consulship of Marius and Cicero, I have no reason why.

7. Explain the moods of: Recordentur, incusem, videatur, avocet, sit, and videamus.

8. Give principal parts of all the compounds of fero.

9. Olympia—(*a*) Explain fully the case.—(*b*) Give a list of the Games of Greece, stating where, when, in whose honor, and for what prizes they were celebrated.

10. Give a short account of Plato and Ennius; quoting the quotation from the latter.

11. What was the Lex Voconia? When, and why passed?

12. Give as nearly as possible in the original Latin 'quattuor causas, cur senectus misera videatur.'

CHAPTER VI.

D. C. MCHENRY, M.A.,

Principal of Cobourg Collegiate Institute.

Sec. 15.—1. Gerendis—Give some rule for distinguishing the gerundive from the gerund. Which have we here?

2. Nullane—State and illustrate the various ways of asking questions in Latin.

Sec. 16.—3. Versibus—Explain the derivation; the same of oratio, and trace the etymology of gubernator to an English word.

Sec. 17.—4. Malos—Distinguish mălus from mālus; and decline viribus.

Sec. 18.—5. Quae sint—Why in subjunctive? Give Latin for "I said what I thought," "I have said that which I think," "What I have said I have said."

6. Senatui—Contract to three syllables; write dative singular and plural of genu and lacus.

Sec. 19.—7. Mortuus est—Which parts of deponent verbs retain the active form?

8. Poeniteret—Give Latin for "I repent of my folly" (stultitia).

Sec. 20.—9. Videlicet—Give composition; mark quantity of penult in abstrahit, seniles, viai, quietus, cominus.

10. "The peculiarities of Cicero's style are mostly rhetorical rather than grammatical." Point out any of his rhetorical or grammatical peculiarities.

11. Cato says: "Quattuor reperio causas cur senectus misera videatur." Enumerate them.

12. Give examples of persons in modern times, distinguished in literature, statesmanship, etc., who have retained their remarkable powers in old age.

CHAPTER VII.

A. PURSLOW, B.A., LL.B.,

Head Master of Port Hope High School.

1. From what sources did Cicero derive the material for the composition of this work?

2. State what you know of the chief speaker and his interlocutors.

3. Which of the "objections to Old Age" is Cicero combating in this chapter? Give the drift of its argument.

4. "Themistocles," "Aristides." Write notes upon.

5. "Solitum," "meminerunt." What classes of verbs do these words belong to? Name others of the same classes.

6. (a) "Vereor ne"—Give Latin for: i. We fear that he will do this; ii. We feared that he would not do that. (b) "aiunt"—What parts of this verb are in use?

7. "Vadimonia"—Explain this law term.—Say in Latin: i. to give bail; ii. to jump bail.

8. "Tragoedias"—Name the tragedies of Sophocles. "Proxime scripserat"—What anachronism here?

9. Homerum **** Diogenem Stoicum"—Write concise notes on the proper names in this sentence, giving their works where possible, and the tenets of the schools which any of them founded.

10.—"Serit——prosient." What metrical difficulty does this verse present? How obviated?

11. State what you know of Statius and name in order other *early* Roman poets.

12. Derive proxime, debeant, Stoicum, nemo, tragoedias.

CHAPTER VIII.

S. C. SMOKE, B.A.,

Late Classical Tutor, Victoria College, Cobourg.

1. Parse seculo, indole, senum, praeceptis.

2. Give the degrees of comparison of melius, sene, diu, saepe, miserrimum, minus, iners, diuturnam.

3. Give the principal parts of gaudent, addiscunt, gloriantem, explere, cupiens, and name other verbs that present the same peculiarities of conjugation as gaudent.

4. Derive seculo, jucundum, indole, scilicet, nota.

   (a) Say whether you prefer the spelling seculum or saeculum, giving a reason.

   (b) Write the compound of nota and the prefix in- and account for the change which the prefix undergoes.

5. Distinguish sĕni and sēni, lĕvior and lēvior, nŏta and nōta, ŭti and ūti.

6. Quotidie. Give corresponding expressions for monthly and yearly.

7. Explain the construction of vos esse jucundos, ut....iners non sit, ut ego feci, ut ea....essent.

8. Supply the ellipses in Nec minus....jucundos and quid.... aliquid.

9. Convert into oratio obliqua, Nec minus....vita fŭit.

10. Caecilius, Solonem, Socratem. Write brief historical notes.

11. Graecas literas. Give some account of the introduction of Greek learning into Rome.

12. Name the great Schools of Philosophy of Cicero's time and give the leading doctrines of each.

CHAPTER IX.

H. B. SPOTTON, M.A.,

Principal of Barrie Collegiate Institute.

1. Adolescens, adulescens. What distinction ought to be observed between these forms? What is the usual distinction between adulescens and juvenis?

2. Agas——curriculo videret—adolescentulos doceat—requireret; account for the subjunctive in each case.

3. Metuo ne; distinguish from metuo ut. Distinguish metuo from timeo and from vereor.

4. Eo sermone. State the circumstances according to Xenophon. In what work of his are they related? What is the account of Cyrus' death according to Herodotus?

5. L. Metellus. Name the chief members of this family up to Cicero's time, stating what each was noted for. What was the name of the gens?

6. Discuss briefly the soundness of Cato's logic in his replies to the various objections raised against old age.

7. What Roman writer discusses the question of the advantages and disadvantages of old age from an opposite point of view to that taken by Cicero?

8. State shortly your estimate of Cato Major as a literary performance, with special reference to its treatment of the central figure.

9. Give the derivation of the word Cato. Mention any other appellations of the subject of the present treatise.

10. Draw up a list of the writers to whom we are mainly indebted for the particulars of Cato's career.

11. What do you consider to have been the dominant feature of Cato's character? Illustrate by references to his life.

12. What basis is there for the charge that Cato Major is not an original work?

CHAPTER X.

J. W. CONNOR, B.A.,

Head Master of Berlin High School.

1. Give the construction of each of the italicised words in the following extracts:—

(*a*) Non erat *ei* verendum.
(*b*) Ut *Ajacis* similes habeat decem.
(*c*) Tertiam jam *aetatem*....vivebat.
(*d*) Nullus egebat corporis *viribus*.
(*e*) Iis esse *viribus* quibus....fuerim.
(*f*) *Melle* dulcior fluebat oratio.
(*g*) *Quadriennio* post.

When cannot the construction found in (*f*) be used? Translate "than whom."

2. Account for the use of the subjunctive in each of the following extracts:—

(a) Videtisne ut....Nestor de virtutibus suis praedicet.

(b) Non dubitat quin brevi Troja sit peritura.

(c) Dux ille Graeciae nusquam optat ut....habeat decem.

(d) Nemo adhuc me convenire voluit cui fuerim occupatus.

3. (a) Show from this chapter that ut does not "require the subjunctive."

(b) Derive quin, and hence give its literal meaning in (b) of question 2.

(c) How are prohibitions expressed in correct prose? Reconcile with your statement, "dum absit ne requiras."

4. Non me quidem iis esse viribus. How would the sense be changed if ne were substituted for non?

Translate "I shall not have to fear."

5. Distinguish rostrum and rostra; quivis, and utervis; me convenire and mihi convenire; ait and inquit; vereor, timeo, metuo, formido; and say when we should use vester, vestri, and vestrum respectively.

6. Write out the forms used of ait and inquit, and the present indicative of queo; decline bovem, iter, utervis, nemo; and compare veteri, diu, senex.

7. Mark the quantity of the penults of aetatem, insolens, loquax, corporis, roboris, pristini, denique; and give the different meanings (according to quantity) of praedicet, idem, velis.

8. Write notes on Nestor, dux ille Graeciae, Ajacis, idem gloriari quod Cyrus, Milonis, Pythagorae; and give an account of Cato's actions as consul and at Thermopylae.

9. Hospes avitus——clientes—Explain the relations indicated by these words How came Masinissa to be "hospes avitus" to Scipio?

10. Derive aetatem, insolens, cliens, hospes, miles, virtus.

11. Sketch Cicero's public life after the murder of Caesar. Which of his works belong to this period?

12. What were Cicero's merits and demerits as a public man? Give reasons for your answer.

CHAPTER XI.

J. H. FARMER, B.A.,

Classical Master, Woodstock College.

1. Parse in full:—cogimur, quam (fuit) exstitisset, succumbebat, vigebat, quod (qui sequitur), frangitur.

Explain gender of haec (nam haec).

2. Explain the construction of muneribus, senectutis (est vitam), quid (mirum), exercitationibus, adolescentum, dixerim, animi, obrepat.

3. Resistendum....senectuti, viventi non intelligitur. Explain the datives. Which is the more regular? Translate into Latin "Balbus was asked his opinion by Caius," "Balbus has resisted Caius," "Caius must resist Balbus."

4. Cibi. Name the classes of words that take this kind of genitive.

5. Subveniendum. Show the full force of the word.

6. Derive postulo, lumen, multus, communis, libido, clientela.

7. Compare the adjectives caecus, senex, senilis, imbecillus.

8. Mark the quantity of the penult in clientela, domo, cibi, desudans; of the antepenult in imbecillus, deliratio, levium; of both in senilis, libido, elaborans, effugere.

9. Distinguish exsequor, consequor, assequor; effugio and confugio; metuo and vereor; ultro and sua sponte; laboro and elaboro; cupio and desidero. Give the Greek equivalent for the last word.

10. Write notes on the proper names that occur in the chapter and on antiquitatis monumenta, jus augurium, pontificium.

11. Under what circumstances was De Senectute written? How did these affect the character of the work?

12. Sketch Cicero's life subsequent to his consulship—noting especially the offices he held and the influence of his action upon the fortunes of the Republic.

CHAPTER XII.

HENRY DE LA MATTER, ESQ.,

Owen Sound High School.

1. Optimi adolescentes. Who? Who is represented as speaking?

2. Parse Terenti, effrenate, potiundum, suscipiendum, ea, Tarentum, and account for the subjunctives essem and incitarentur.

3. Quin tamdiu, dum—What do quin and dum connect? Si quidem ea quum—What do si and quum connect?

4. Give the principal parts of the verbs aufert, nasci, impelleret, fingere, gauderet, reperio.

5. Mark the quantity of the penult of Tarentini, libido, denique, percipi, consequi, clandestina.

6. Decline Archytae, deus, locum, Veturius, and give nominative and genitive singular, and gender of libidines, facinus, muneri, Samnite.

7. Compare optimi, veterem, malum, praestabilius, major, and decline veterem in all genders.

8. Write brief notes on Archytas, Caudinum proelium, Plato.

9. State the four grounds of complaint against old age, which Cicero answers.

10. About what age was Cicero when he wrote the work "Cato Major"?

11. Sketch the plan of the work.

12. Translate into Latin:—

(*a*) These things have been said in order that you may understand.

(*b*) We should be much obliged to old age.

(*c*) Pleasure binds up the eyes of the mind, so to speak.

(*d*) I unwillingly did it.

CHAPTER XIII.

R. EADIE, B.A.,

Classical Master of Guelph High School.

1. Parse: natu, solitum, audisset, quemdam, profiteretur, Pyrrho, vixerat, quinquennio, norat, ejus (tum et ejus), natura (n. pulchrum), spreta.

2. Explain the uses of the subjunctive mood in the extract.

3. Give the derivation of the following words:—porro, pueros, legatus, voluptatem, quinquennio, judicabant, profecto, pulchrum, sponte, optimus.

4. Decline the following: senibus, Fabricium, sapientem, ipsi (ipsique Pyrrho), aliquid pulchrum.

5. Write out the following tenses: Present Subjunctive of profiteretur; Future Indicative Active of faceremus; Perfect Indicative Active of persuaderetur; Present Indicative of possent Perfect Subjunctive Active of spreta.

6. Audientes. Explain the force of this participle; and state the principal subordinate relations expressed by the Latin participle.

7. Athenis. Account for the case; and describe the Latin method of denoting the *place in which*.

8. "ut id Samnitibus ipsique Pyrrho persuaderetur." Translate literally, and account for the impersonal use of the verb.

9. Describe briefly the usage in regard to names among Roman citizens, and give eight contractions ordinarily used for praenomina.

10. Give short biographical sketches of the following: Pyrrhum, P. Decio, Fabricius.

11. Write a brief account of the early life and education of Cicero.

12. Name a few of Cicero's philosophical writings; state the sources of his beliefs, and any estimate modern scholars have held of him as a philosopher.

CHAPTER XIV.

A. W. AYTOUN FINLAY, B.A.,

Head Master of Chatham High School.

1. Write briefly explanatory notes on:—magisteria, prima cavea, pontifex maximus.

2. Distinguish:—persequor, assequor, prosequor, subsequor.

3. "Symposio Xenophontis," "bello suo Punico Naevius," "Truculento Plautus". Explain the references and give biographical notes on the authors named.

4. "Satiatis vero....quam frui." Of what philosophical sect was this a maxim? Who was Cicero's tutor in this philosophy, and what was the philosophy opposed to it? How far does this treatise exhibit Cicero as a consistent follower of the former philosophy?

5. "Sex annis ante." What was the date, and what the locality of this event? Give a short sketch of the life of Cicero, enumerating the offices which he successively held, his principal works, and mentioning the circumstances and date of his death.

6. "Utereturne," "Ne omnino." What is the rule for the use of "ne" and "an," respectively, in questions? What is the rule for the use of "ne" and "ut" when expressing purpose or consequence?

7. "Defectiones....praedicere." What was the theory of the universe generally entertained by the learned in Cicero's age? In such a system would it be possible accurately to calculate solar and lunar eclipses? Give reasons for your answer.

8. Sophocles, senem Livium, Ennius, Solon. Write short biographical notes on these persons.

9. "Fabulam docuisset," "emeritis stipendiis." Explain fully the origin of these expressions. Derive "stipendiis."

10. "Ad meam adolescentiam". In what case is a noun expressing time put, in answer to the questions—When? How long? At what time? respectively?

11. "Senescere....addiscentem." Distinguish (*a*) senescere, vetustescere, and consenescere; (*b*) addiscere, ediscere, and condiscere.

12. What is the *natural* quantity of the penult and of the ante-penult of trisyllabic reduplicated perfects? Name the exception.

CHAPTER XV.

W. W. TAMBLYN, M.A.,

Head Master of Bowmanville High School.

1. Describe generally the life and character of Cicero.

2. Write briefly upon Cato Major, mentioning the centuries in which he lived, his other name, the age at which he died, and his relationship to Cato Uticensis.

3. Give the principal parts of accedere, subacto, sparsum, diffindit, elicit, fundit, nacta, exsistit.

4. Compare incredibiliter, proxime, laetius, sollertius.

5. Derive impedire, recusat, ratio, coercet, sollertius, fecundus.

6. Distinguish nunc and jam; vĕnit and vēnit; usura and foenore; pecorum and pecudum; sŏlum and sōlum; fruges, fructus, and frumentum.

7. Mark the penult syllables of cohibet, acino, tepore, foenore, proferam, radices.

8. Give one English word from each of the following words voluptas, delector, stirps, apis, ramus, and succus.

9. Give the nominative singular of fibris, vineis, claviculis and arbustis.

10. Explain the use of the mood and tense in "commemorem" and "noscatis" in section 52.

11. Decline vim and frugum.

12. Give the rules of syntax for "saeculis," "pastu," and "quibus" in section 54.

CHAPTER XVI.

N. C. JAMES, ESQ.,

Classical Master of Collingwood Collegiate Institute.

1. Name Cicero's philosophical works, mentioning those which treat of the philosophy of morals.

2. Describe the character of Cato, and state in how far it is shown in this treatise.

3. Mention some ancient or modern writers who have extolled country life.

4. Distinguish: autem, sed, at; dico, loquor, fari; homo, vir animus, mens, anima; ceteri, alii, alteri; omnis, universi, cuncti, totus; salubris, salutaris; talus and tessera.

5. Derive: autem, vindicare, ergo, quoniam, allectat, apricatione.

6. Write notes on M'. Curius and L. Quinctius Cincinnatus.

7. Give an account of the war between the Romans and Pyrrhus, and of the incident referred to in "cujus dictator."

8. Explain the syntax of triumphasset, Curio, haberent, sententia, possit, porco, succidiam, agro.

9. "Abest a me". What would "abest mibi" mean?

10. "Imperare." Give rules for the different constructions used after verbs of commanding.

11. Distinguish dīco, dĭco; sēni, sĕni; sōlum, sŏlum; pīla, pĭla; talīs, talĭs.

12. Write explanatory notes on "villam," the Senate, the office of Dictator, viatores.

CHAPTER XVII.

A. B. DAVIDSON, B.A.,

Head Master of Caledonia High School.

1. Derive Oeconomicus, quincuncem, consitum, aetas, carmen, humanum, and tempus.

2. Mark the quantity of the penult of corporis, honorum, impedit, virtutis, conseptum, beatum.

3. Explain the constructions agri colendi, vir summae virtutis, Hac igitur fortuna frui licet senibus, ut ea pluris sit.

4. Write in Oratio Recta: Tum Lysandrum, intuentem purpuram....dixisse.

5. Make a list of the more unusual constructions in the chapter.

6. Compare extrema, pluris, minorem, nuper, maximus, ultimum.

7. Parse regale, mirari, senibus, fortuna, and pluris.

8. Conjugate legite, attulisset, conseptum, consitum, dimensa, voluerunt, and praeditum.

9. Write short notes on Lysander, L. Aemilius Paulus, Cyrus Minor, and Xenophon.

10. Briefly state the argument of "Cato."

11. (a) Give a list of the works of Cicero in the order in which they were written.
(b) Classify the works according to character.

12. Write a short sketch of his life, and give your judgment of his character, and of his influence on Roman literature.

CHAPTER XVIII.

GEORGE WALLACE, B.A.,

Head Master of Weston High School.

1. Translate Haec enim....sed facere nolle.

2. Describe briefly the style of Cicero and notice any peculiarity—rhetorical or grammatical—in the above passage.

3. "Cicero is fond of doubling his words." Exemplify from any passage of Cato Major.

4. (a) Give an approximate equivalent for apud nos.
(b) Enumerate the different meanings of apud.

5. "In aliis civitatibus," why aliis? Distinguish civitas from respublica.

6. "Aiunt." Write out in full the Present tense Indicative mood, and the Present tense Subjunctive mood.

7. "Lacedaemone," what case? why? Decline and derive.

8. Parse in full and give the derivation: proditum, theatrum, consederant, sessum, multiplex.

9. Give your estimate of the character of Cato Major.

10. Name in order of time the public offices held successively by Cicero.

CHAPTER XIX.

GEO. STRAUCHON, B.A.,

Head Master of Woodstock High School.

1. Give a brief account of the life and times of Cicero; also a list of his principal orations and other literary works.

2. State the arguments used by Cicero in rebutting the following charges against old age, noticing in course the names of the eminent men to whom he refers in illustration of his argument, viz.:—

   1. That old age calls us away from active life.
   2. That it enfeebles the bodily powers.
   3. That it deprives us of pleasure.

3. Gadibus. Where? what case and why? What other case to express *in* or *at* a place? When did this city come under the power of the Romans? On what authority does Cicero rely for the statement that Arganthonius lived one hundred and twenty years?

4. Quo propius accedam. What two Latin words equivalent to *quo* here? Why does the author use the subjunctive accedam?

5. Videar esse venturus. Why not accusative venturum? Construct a sentence in which, with same meaning, the accusative would be the proper case.

6. Si omnino extinguit, Si aliquo deducit, si cruda sunt. Why is the indicative used?

7. What classes of verbs take the accusative and infinitive of the English noun clause with *that* as in the clause cui sit exploratum se ad vesperum victurum esse?

8. Quum enim id advenit. Why does quum take the indicative here? When does it take the subjunctive?

9. Give rule of Syntax for sciri, temporis, sapienti, fructibus, suavitate, adolescentibus, multitudine, vitam. annos.

10. Derive negligo, extinguo, aegroto, adolescens, contingit, incidunt, aufert, navigatio, crudus, communis.

11. Distinguish is, hic, ille, iste, ipse; contemno, despicio; morior, emorior; infans, puer, adolescens, juvenis; vetus, senex, grandaevus.

12. Translate into Latin:—Croesus, king of Lydia, had a son of uncommon beauty and excellent genius, but he was dumb. The father had tried in vain all means to correct this defect. When the army of the Persians had taken Sardis, and a soldier rushing on Croesus with a drawn sword was going to stab him, not knowing him to be the king, the youth suddenly cried out, ' Do not kill my father Croesus."

CHAPTER XX.

H. J. CRAWFORD, ESQ.,

Classical Master, Harriston High School.

1. 72. (*a*) Senectutis *autem* nullus certus est terminus.
   (*b*) quoad munus officii *exsequi* et *tueri* possis.

   74. (*c*) Jam sensus moriendi aliquis esse potest, *isque* ad exiguum tempus praesertim seni; post mortem *quidem* sensus aut optandus aut nullus est.
   (*d*) Moriendum enim certe est, *et id incertum an* eo ipso die.

   76. (*e*) *Omnino*, ut mihi quidem videtur, studiorum....satietatem.

Translate and show the exact force of underscored words in each.

2. Senectus—distinguish from its synonymes. What difference in use between sed and autem; non and haud? What

change of meaning would result from the substitution of metuens for timens (74), and of egere for carere (75).

3. Mark and give reasons for the quantity of penult in nemo, credo, seni, potest, iter, and quidem. Distinguish frētus and frĕtus; fīdē, fĭdē, and fĭdĕ.

4. "Sed haud scio an melius Ennius" (73). Expand in full. Point out three other examples of ellipsis in the Chapter and supply in Latin.

5. Parse fully: obsisteret, senectute, sensibus, senibus, injussu, lamentis, melius, faxit, ineuntis.

6. "In liberanda patriae." Why is this construction admissible here? What other might be used, and what would be the difference in meaning?

7. "Ex quo fit ut." What use of fit? Name the other verbs with similar construction.

8. Compare the adverbs in 72. Sketch briefly the life of Pythagoras, and give the principal doctrines of his school. Name Ennius's works.

9. Explain clearly the force of the suffixes in the following: animosior, senectutis, natura, voluntariam, sepulturae, studium.

10. (*a*) "Nemo me lacrumis, etc." Why lacrumis and faxit? Explain the form faxit, and give a list of archaic verbal forms.

(*b*) "Sunt pueritiae, etc." Define the limits of the periods into which the life of a Roman was divided.

(*c*) "Quod scripsi in Originibus." Why called "Origines"?

11. Under what circumstances were the philosophical works of Cicero written? Give exact date of Cato Major, and name its companion-piece.

12. Give the general classification of Cicero's works. In what class and what subdivision of that class may Cato Major be placed?

CHAPTER XXI.

P. S. CAMPBELL, M.A.,

Classical Master, Hamilton Collegiate Institute.

1. Sentiam, audeam, tuerentur, disseruisset, esset, contineret. Why are they put in the subjunctive?

2. Give principal parts of vivere, perfungimur, depressus, tuerentur, interire, reminisci.

3. Quidem, sola, modo, ita, divina, finem, dividi. Mark the quantity of the penults.

4. Eam vitam. Explain the case and give other examples of similar construction in English and Latin.

5. Perfungimur. Name other verbs that are accompanied by the same case.

6. Quin. Give the different uses of this word.

7. Simplex, dispar, dissimili, celeriter. Compare.

8. Aeternitate, prudenter, praeteritorum, posse, arripuit Derive.

9. Sola, locum. Decline.

10. Pythagoras, Socrates, oraculo Apollinis. Write brief notes.

11. Name the objections to old age that are treated of in this book.

12. Give a brief account of Cicero's life and labors.

CHAPTER XXII.

JOSEPH NASON, B.A.,

Orillia High School.

1. Sketch the history of the Roman Empire during the life of Cicero.

2. What is the plan of Cato Major? Sketch the arguments. How do the words of Cyrus apply to these?

3. Apud Xenophontem. In what work? What is its subject?

4. Cyrus Major. Sketch his history—also the history of Cyrus Minor.

5. Nolite arbitrari. Mention the different ways of expressing Prohibitions in Latin.

6. Vobiscum. To what other words is "cum" appended? What prepositions follow the words which they govern?

7. Insipienti. What adjectives take either "e" or "i" in the ablative singular?

8. Ceterarum rerum. Why in the genitive?

9. Quare. How is this etymologically related to "cur"? How do they differ in use?

10. Ut deum. Explain the syntax of this Accusative.

11. Nostri. Distinguish from the other genitive, "Nostrum."

12. What other spelling of iis, intelligebatis, eumdem, numquam, quum, vinculis.

CHAPTER XXIII.

ISAAC M. LEVAN, B.A.,

Associate Classical Master. St. Mary's Collegiate Institute.

1. Censes, existimem, discessit, consent. Explain by these words why the pronominal subjects of verbs may be omitted in Latin.

2. Account for the quantity of the penult in Cyrus, nēmo, recūsem, dědit.

3. Jucundus. What other form? Derive. Name other derivatives that do not retain the quantity of their primitives.

4. Give English derivatives from each of the following words diurnos, quietam, colui, hospitio, calx, probare.

5. Derive nemo, semper, aequus, fabula, experti, natum.

6. Decline nemo, domi, acies, Peliam, Deus.

7. Distinguish cernere, videre; patruus, avunculus; aetas, aestas, aestus; plăcet, plăcet; dēdit, dĕdit; lēvis, lĕvis; lēgi, lĕgi.

8. Respectans. Name and give the meanings of the Inseparable prepositions.

9. Utinam perveniatis. Show clearly the difference between the present and the imperfect subjunctive after utinam.

10. Libenter [archaic lubenter]. Discuss the statement that Cicero wrote the De Senectute purposely in an archaic style.

11. Tamquam Peliam recoxerit. Correct Cicero's error, and mention others occurring in the Cato Major.

12. Compare Cicero's Cato with the Cato Censorius of history.

VOCABULARY.

ABBREVIATIONS.

[Only the most difficult of the contractions used in the VOCABULARY are here expanded.]

c = cum	with.	intens	intensive.
cf. = confer	compare.	P. *or* part	participle.
desid	desiderative.	pa	participial adj.
freq	frequentative.	Sans	Sanscrit.
id. = idem	the same.	v. a	verb active.
inch	inchoative.	v. dep	verb deponent.

v. n............verb neuter.

ăb (ā), prep. gov. abl.: *From, down from, after.* To denote the agent: *By, by means of* [akin to Gr. ἀπ-ό; Sans. *ap-a*].

ăb-ĕo, ivi *or* ii, itum, ire, v. n. [ăb, "away"; ĕo, "to go"] *To go away* or *depart.*

abs-ens, entis, adj. [absum, "to be absent"] *Absent.*

abs-tergĕo, tersi, tersum, tergēre, 2. v. a. (also abstergo, tergĕre, 3. v. a.) [abs (= ăb), "from"; tergĕo *or* tergo, "to wipe away"] *To wipe out; to obliterate.*

abs-trăho, traxi, tractum, trăhĕre, 3. v. a. [abs (= ăb), "away"; trăho, "to draw"] *To withdraw.*

ab-sum, āfui [better than abfui], esse, v. n. [ăb, "away from"; sum, "to be"] *To be absent* or *distant. To be wanting.*

ab-surdus, surda, surdum, adj. [ăb, in "intensive" force; surdus, "deaf"] *Absurd.*

ăbund-e, adv. [as if from an obs. abundis, e; ab, unda] *Copiously, abundantly.*

ăb-und-o, āvi, ātum, āre, 1. v. n. [ăb, "from above"; und-a, "water"] With Abl.: *To abound in.*

ac; see atque.

ac-cēdo, cessi, cessum, cēdĕre, 3. v. n. [for ad-cēdo; fr. ăd, "to"; cēdo, "to go"] *To approach; to be added.*

ac-cĭdo, cĭdi, no sup., cĭdĕre, 3. v. n. [for ad-cădo; fr. ăd, "upon"; cădo, "to fall"] *To happen.*

ac-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [for ad-căpĭo; fr. ăd, "to"; căpĭo, "to take"] *To receive.* Mentally: *To learn, hear.*

ac-commŏdo, commŏdāvi, commŏdātum, commŏdāre, 1. v. a. [for ad-commŏdo; fr. ăd, "to"; commŏdo, "to adjust"] With Dat.: *To fit,* or *adapt, to; to suit to.*

accŭb-ĭtĭo, ĭtiōnis, f. [accŭb-o, "to lie down"] *A reclining.*

ac-cūs-o, āvi, ātum, āre, 1. v. a. [for ad-caus-o; fr. ăd, "to"; caus-a, "a judicial process"] *To blame, censure.*

ăcerb-ĭtas, ĭtātis, f. [ăcerb-us, "harsh"] *Harshness.*

ăc-ies, ĭēi, f. [AC, root of ăc-uo, "to sharpen"] Of the eyes: *Power of vision, sight.*

ăcĭnus, i, m. *A stone,* or *seed,* of a berry, *a pip.*

actus, tūs, m. [fr. ăg-o, "to do"] Of a play: *An act.*

ăcū-tus, ta, tum, adj. [ăcū-o, "to sharpen"] Mentally: *Intelligent, acute.*

ăd, prep. gov. acc.: Locally: *To, towards, near, at, for, before.* *Up to* a certain time. With Gerunds or Gerundives: *For, for the purpose of.*

ad-disco, dĭdĭci, no sup., discĕre, 3. v. a. [ăd, "in addition"; disco, "to learn"] *To learn in addition.*

ad-dūco, duxi, ductum, dūcĕre, 3. v. a. [ăd, "to"; dūco, "to lead"] With ut c. Subj. *To induce* one *to* be.

ădeptus, a, um, P. perf. of ădipiscor.

ăd-hĭbĕo, hĭbŭi, hĭbĭtum, hĭbēre, 2. v. a. [for ăd-hăbĕo; fr. ăd, "to"; hăbĕo, "to hold"] *To employ, use.*

ăd-huc, adv. [ăd, "to *or* up to"; huc, old form of hoc, "this"] *Up to this time; hitherto.*

ăd-ĭpiscor, eptus sum, ĭpisci, 3. v. dep. [for ăd ăpiscor; fr. ăd, in "strengthening" force; ăpiscor, "to lay hold of"] *To obtain.*

ad-jungo, junxi, junctum, jungĕre, 3. v. a. [ăd, "to"; jungo, "to join"] *To add* to something.

ad-jŭvo, jūvi, jūtum, jŭvāre, 1. v. n. [ăd; jŭvo, "to help"] *To help; to aid.*

admĭnĭcŭlum, i, n.: *A prop, stake, pole.*

ad-mĭnistro, mĭnistrāvi, mĭnistrātum, mĭnistrāre, 1. v. a. [ăd; ministr-o, "to serve"] *To perform.*

admīrā-bĭlis, bĭle, adj. [admīror, "to admire"] *Admirable, amazing.*

ad-mīrātĭo, tĭōnis, f. [admīror, "to wonder; to admire"] *Astonishment.*

ad-mīror, mīrātus sum, mīrāri, 1. v. dep. [ăd; mīror, "to wonder"] *To wonder* or *be astonished, to admire.*

ad-miscĕo, miscŭi, mistum and mixtum, miscēre, 2. v. a. [ăd, "in addition"; miscĕo, "to mingle"] *To mix with; to add,* or *join, to.*

admixtĭo, ōnis, f. [fr. admiscĕo, "to mix with"] *Admixture.*

ad-mŏdum, adv. [ăd, mŏdum (acc. sing. of mŏdus), "measure"] *Very; exceedingly.*

ădŏlesc-ens (better adulescens), entis, comm. gen. [ădŏlesc-ens, "growing up"] *A young man, a youth.*

ădŏlescent-ĭa (better adul-), ĭæ, f. [ădŏlescens, ădŏlescent-is, "a young man"] *Youth.*

ădŏlescent-ŭlus (better adul-), ŭli, m. dim. [id.] *A very young man, a mere youth.*

ădŏlē-sco, ădŏlēvi (rarely ădŏlŭi), ădultum, ădŏlescĕre, 3. v. n. inch. [ădŏlĕ-o, "to magnify"] *To grow up.*

ăd-opto, optāvi, optātum, optāre, 1. v. a. [ăd, "to"; opto, "to choose"] *To adopt.*

adscendo, see ascendo.

adspectus, see aspectus.

adspicio, see aspicio.

ad-sum (as-), fŭi, esse, v. n. [ăd, sum, "to be"] *To aid, support; to be present.*

ădultĕr-ĭum, ĭi, n. [ădultĕr-o, "to commit adultery"; fr. ad, alter] *Adultery.*

ad-vĕnĭo, vēni, ventum, vĕnīre, 4. v. n. [ăd, "to"; vĕnio, "to come"] *To advance, to arrive.*

adven-to, tāvi, tātum, tāre, 1. v. n. intens. [advĕn-io, "to come to"] *To advance, to arrive, be present.*

advers-or, ātus sum, āri, 1. v. dep. [advers-us, "opposite"] *To resist, oppose.*

ædĭfĭc-ĭum, ĭi, n. [ædĭfĭc-o, "to build"] *A building.*

ægr-e, adv. [æger, ægr-i, "feeble, sick"] *With difficulty, scarcely.*

ægrōt-o, āvi, ātum, āre, 1. v. n. [ægrōt-us, "sick"] *To be sick.*

æquā-lis, le, adj. [æquo, "to equal"] Of persons: *Contemporary.* As Subst.: æquālis, is, m. *An equal in age; a contemporary.* Of things: *Equal in duration.*

æqu-ĭtas, ĭtātis, [æqu-us, "calm"] *Calmness, composure.*

æqu-us, a, um, adj. Mentally: *Calm, composed.* [Akin to Sans. *eka*, "one"; formerly referred to εἴκω]

æs-tas, tātis, f. *Summer, summer-heat* [akin to Gr. αἴθ-ω, "to burn"].

æ-tas, tātis, f. [fr. æv-um, "life"] *Life-time, life, a* particular *season of life, age, old age.*

æ**tern-ĭtas, ĭtātis, f.** [ætern-us, "eternal"] *Eternal duration, eternity.*

æt-ernus, erna, ernum, adj. [fr. ætas, ætāt-is, "time"] *Everlasting, eternal.*

affec-tus, ta, tum, adj. [fr. afficio, "to affect"] *Affected, enfeebled.*

af-fĕro, attŭli, allātum, afferre, 3. v. a. [ăd, "to"; fĕro, "to bring"] *To bring to* or *up to, to bring forward, adduce.*

af-flīgo, flixi, flictum, flīgĕre, 3. v. a. [fr. ăd, "to"; flīgo, "to dash"] *To cast down, break down.*

af-flo, flāvi, flātum, flāre, 1. v. a. [fr. ăd, "to"; flo, "to blow"] *To breathe,* or *waft, to.*

af-for, fātus sum, fāri (1st and 2nd persons sing. pres. not found), **1. v. dep.** [fr. ăd, "to"; (for), "to speak"] *To speak to, address.*

ăger, agri, m.: *A field, a territory, district* [akin to Gr. ἀγρ-ός, "a field"; English *acre*].

ăgĭtā-tĭo, tĭōnis, f. [ăgĭt-o, "to pursue"] Of studies: *A prosecution.*

ăg-ĭto, ĭtāvi, ĭtātum, ĭtāre, 1. v. a. intens. [ăg-o, "to set in motion"] *To be in constant motion, to ponder, revolve.*

agn-us, i, m.: *A lamb.* In collective force: *Lambs* [akin to Gr. ἀμν-ός].

ăgo, ēgi, actum, ăgĕre, 3. v. a. *To do, effect.* Without object: *To treat, speak.* With gratias: *To give* or *return thanks.* With words denoting time: *To pass, spend.* Imperat.: **ăge,** as adv.: *Come now.* In transitions: *Well then.* [Gr. ἄγω].

agr-estis, este, adj. [ăger, "a field"] *Of,* or *belonging to, the fields; boorish, cruel.*

agr-ĭ-cŏl-ă, æ, m. [ăger, "land": (i) connecting vowel; cŏl-o, "to till"] *A husbandman.*

agr-ĭ-cul-tūra, tūræ, f. [fr. ăger, "a field"; (i) connecting vowel; cŏlo, "to till"] *Agriculture.*

ah, interj. *Ah! alas!*

aio, v. defect. n. and a.: Neut.: *To say.* Phrase: Ut aiunt, *As they* (*i. e.* men in general) *say, as the saying is.* Act.: With Acc. of thing: *To assert.*

ā ăcer, cris, cre, adj.: *Lively, active, eager.*

ăli-as, adv. [ălĭu-s, "another"] *At another time, at one time* (*sometimes*).

ălĭqu-ando, adv. [ălĭqu-i, "some"] *Sometimes, at length.*

ăli-qui, qua, quod (Gen. ălĭcūjus; Dat. ălĭcui; Plur. ălĭ-qui, quæ, qua), **indef. pron. adj.** [ăli-us, "another"; qui, (indef. pron.), "any"] *Some.*

ăli-quis, qu d (Gen. ălĭcūjus; Dat. ălĭcui; Fem. Sing. and Neut. Plur. not used), **indef. pron. subst.** [ălius, "another"; quis, "who"] *Some one, any one; something.* — Neut. with Gen.: *omething of=some.*

ălĭquo, adv. [adverbial neut. abl. of ălĭqui, "some"] *Somewhither, to some place.*

ăl-ĭus, ĭa, ĭud (Gen. ălĭus; Dat. ălĭi), **adj.:** *Another, other* of many.—As Subst.: Masc. Sing.: **ălĭus,** *Another person, another.*—Plur.: **ălĭi,** *Others.* —Neut. Sing.: **ălĭud,** *Another thing.* —Plur.: **ălĭa,** *Other things.*—Repeated in any cases, and whether as adj. or subst.: Sing.: *One....another.*— Plur.: *Some....other.*—As Subst.: ălĭi ....ălĭi, *some....others* [akin to Gr ἄλ-λος].

allec-to, tāvi, tātum, tāre, v. a. intens. [fr. allĭcio, "to allure" (ad; lac, root of lăcio] *To allure, entice* much or often.

al-ter, tĕra, tĕrum, (Gen. altĕrĭus; Dat. altĕri), **adj.** [akin to ăl-ĭus, "another"] *Another,* of two:—alter.... alter, *the one....the other.* As a numer l=secundus: *The second.*

al-tus, ta, tum, adj. [ăl-, "to nourish"] *High.*

amb-ĭtĭo, ĭtĭōnis, f. [amb-ĭo, "to go round" hence, "to canvass" for an office] *A longing for honor, ambition.*

ămīc-ĭtĭa, ĭtĭæ, f. [ămīc-us, "a friend"] *Friendship.*

ăm-ĭcus, ĭca, ĭcum, adj. [ăm-o, "to love"] *Friendly, kind.*—As Subst.: **ămīcus**, i, m. *A friend.*

ā-mitto, misi, missum, mittĕre, 3. v. a. [ā, "from"; mitto, "to let go"] *To lose.*

ăm-o, āvi, ātum, āre, 1. v. a. *To love.*

ămor, ōris, m. [ăm-o, "to love"] *Love.*

am-pl-us, a, um, adj. [am (=ambi), "around"; pl-ĕo, "to fill"] *Magnificent, illustrious.*

am-pŭta-tĭo, tĭōnis, f. [ampŭto, "to lop off"] *A lopping off*, or *pruning.*

am-pŭto, pŭtāvi, pŭtātum, pŭtāre, 1. v. a. [am abbreviated fr. ambi, "around"; pŭto, "to prune"] *To prune.*

an, conj. Introducing the second half of a disjunctive sentence: *Or?*—utrum....an, *whether ...or?* In the phrases: incertum an, haud scio an nescio an, *whether.* After a preceding question, from which must be supplied the first half of a disjunctive sentence: *Or not?*

ango, anxi, anctum and anxum, angĕre, 3. v. a *To trouble, distress.* [Gr. ἄγχω].

ănim-ōsus, ōsa, ōsum, adj. [ănĭmus, "courage"] *Courageous.*

ăn-ĭmus, ĭmi, m. *The soul, mind, disposition, courage, spirit*, etc. [akin to Sans. root AN, "to blow"].

an-nus, ni, m. Of time: *A year* [akin to Gr. ἐν-νος = ἐν-ιαυτός, "a year"].

ante, adv. **and** prep.: Adv.: *Before:* ante quam, *before that.* Prep. gov. acc: *Before*, whether in place or time [akin to Gr. ἀντί, "over against"]

antĕ-cēdo, cessi, cessum, cēdĕre, 3. v. n. [ante, "before"; cēdo, "to go"] With reference to age: *To precede, be more advanced.*

ante-hac, adv. [prob. for ante-hanc; fr. ante, "before" in time; hanc, fem. acc. sing. of hic, "this"] *Formerly.*

antĕ-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [ante, "before"; pōno, "to put"] *To prefer.*

antīqu-ĭtas, ĭtātis, f. [antīqu-us, "ancient"] *Antiquity.*

ant-īquus, īqua, īquum, adj. [ant-e, "before"] *Ancient, old.*—As Subst.: **antīqui**, ōrum, m. plur. *The ancients.*

anxĭus, ĭa, ĭum, adj. [fr. ang-o, "to squeeze"] *Anxious, troubled.*

ăpex, ĭcis, m. [fr. apo, "to join to"] *A crown*, i.e., *the highest ornament.*

ăp-is, is, f. *The bee* [akin to Sans. root pí, "to drink"; the **a** is **a** prefix].

ap-pārĕo, pārŭi, pārĭtum, pārēre, 2. v. n. [fr. ăd, "at"; pārĕo, "to appear"] *To appear, be visible.*

ap-pell-o, āvi, ātum, āre, 1. v. a. [fr. ăd, "towards"; pell-o, "to bring"] *To address.* With second Acc.: *To call.*

ap-pĕto, petīvi *or* pĕtĭi, pĕtītum, pĕtere, 3. v. a. [fr. ăd, "to"; pĕto, "to seek"] *To seek* or *strive after; to court.*

ap-porto, portāvi, portātum, portāre, 1. v. a. [fr. ăd, "to"; porto, "to carry"] *To bring to.*

apprŏpinquā-tĭo, tĭōnis, f. [apprŏpinqu-o, "to approach"] *An approach.*

aprīcā-tĭo, tĭōnis, f. [aprīc-or, "to sun one's self"; fr. apricus, "sunny"; from aperio]. *A basking in the sun.*

ap-tus, ta, tum, adj. [obsol. ăp-ĭo, "to lay hold of"] *Suitable.*

ăp-ud, prep. gov. acc. [prob. obsol. ăp-o, ăp-ĭo, "to lay hold of"] *With.* With Acc. of personal or relative pron., or of a proper name: *At* or *in the house of. Among; before, in the presence of; in* an author or work; *at, near*, a place.

ă-qua, æ, f. *Water; a stream* [akin to Sans *ap* "water"].

arbĭtr-or, ātus sum, āri, 1. v. dep. [arbĭter, "an umpire"] *To suppose, think.*

arbor, ŏris, f. *A tree.*

arbus-tum, ti, n. [fr. arbos (= arbor), "a tree"] *A vineyard, plantation.*

ar-ces-so, sīvi, sītum, sĕre, **3. v. a.** [fr. ar (= ad), "to"; cēd-o, "to go"] *To call, summon,*

arcus, ūs, m. *A bow.*

ard-or, ōris, m. [ard-ĕo, "to burn"] Of the sun: *Burning heat.*

argŭ-mentum, menti, n. [argŭ-o, "to prove"] *A proof, argument.*

ărista, ae, f. *The beard* of an ear of corn; *an ear of corn.*

ar-ma, mŏrum, n. plur. For war: *Arms, weapons* [akin to ἄρ-ω, "to adapt"].

ăr-o, āvi, ātum, āre, 1. v. a. and n.: Act.: *To plough.* Neut.: *To plough* [Gr. ἀρ-όω].

ar-rĭpĭo, rĭpŭi, reptum, rĭpĕre, 3. v. a. [fr. ăd, "to"; răpĭo, "to seize"] *To seize upon, lay hold of.*

ar-s, tis f. *Skill; a profession; art, science* [either akin to ἄρ-ω, "to join"; or fr. ăr-o, "to plough," and so "a ploughing," as the earliest and most important act of skill].

art-ĭcŭlus, ĭcŭli, m. dim. [art-us, "a joint"] *A small joint.*

arx, arcis, f. [fr. arc-ĕo, "to enclose"] *A citadel.*

a-s endo, scendi, scensum, scendĕre, 3. v. a. [fr. ăd; scando, "to mount"] Of a horse as Object: *To mount.*

aspec-tus, tūs, m [aspĭcio, "to look at" (= ad; spec, root of spĕcĭo)] *Appearance.*

a-spernor spernātus sum, spernāri, 1. v. dep. [ā (= ăb), "away from"; spernor, "to spurn"] *To despise.*

a-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. a. [fr. ăd "on or upon"; spĕcĭo, "to look"] *To look at, on.*

assen-sus, sūs, m. [fr. assent-ĭo, "to assent"] *An assent.*

assentĭor, sensus sum, sentīri, 4. v. dep. n. [old deponent form of assentĭo, "to assent"] *To assent to.*

as-sĕquor, sĕquūtus sum, sĕqui, 3. v. dep. [fr. ăd, "up to"; sĕquor, "to follow"] *To gain.*

assĭd-ŭus, ŭa, ŭum, adj. [assĭd-ĕo, "to sit down"] *Constantly remaining, assiduous.*

a-surgo, surrexi, surrectum, surgĕre, 3 v. n. [fr. ăd, "up"; surgo, "to rise"] *To rise up to.* Impers. Inf. Pass.: **assurgi,** *To be risen up to.*

ăt (ast), conj. *But* [akin to Gr. ἀτ-άρ].

athlēta, ae, m. *Athlete* [Gr. ἀθλητής].

at-que (contr. ac), conj. [fr. ăd, "in addition"; quĕ, "and"] *And also; and.*

atqui, conj. *But yet, and yet.*

at-trĭbŭo, trĭbŭi, trĭbūtum, trĭbŭĕre, 3. v. a. [fr. ăd, "to"; trĭbŭo, "to give"] *To attribute.*

auctōr-ĭtas, ĭtātis, f. [auctor, "a producer"] *Weight* of character, *influence, authority.*

aucŭp-ĭum, ĭi, n. [aucŭp-or, "to go bird-catching or fowling"; fr. auceps, "a fowler"; from avis and capio] *Bird-catching, owling.*

audāc-ĭter, adv. [audax, "bold"] *Boldly.*

audĕo, ausus sum, audēre, 2. v. semi-dep. *To dare.*

audĭent-ĭa, ĭae, f. [audĭens, "hearing"] *A hearing.*

aud-ĭo, ivi or ĭi, ītum, īre, 4. v. a. *To hear* [akin to Gr. αὖς (= οὖς) "an ear"].

au-fĕro, abs-tŭli, ab-lātum, auferre, 3. v. a. [fr. ăb, "away"; fĕro, "to bear"] *To carry off, to take away.*

augĕo, auxi, auctum, augēre, 2. v. a. *To increase, augment* [akin to Gr. αὐξάνω].

augē-sco, no perf. nor sup., scĕre, v. n. inch. [augĕ-o, "to increase"] *To begin to increase; to grow.*

au-gur, gŭris, comm. gen. [fr. ăv-is, "a bird"; GAR, root of gar-rio, "to chatter"] *An augur.*

augŭr-ĭum, ĭi, n. [augŭr-or, "to augur"] *Augury.*

augŭr-ĭus, ĭa, ĭum, adj. [augur, "an augur"] *Of,* or *belonging to, augurs; augural.*

aur-um, i, n. *Gold; coined gold, money* [akin to Lat. aes; Gr. αὖρ-ον].

auspĭc-ĭum, ĭi, n. [auspex, "a bird-inspector," fr. avis and specio] *Observation of birds for augury; auspices.*

aut, conj. *Or:*—**aut . . . aut,** *either . . . or.*

aut-em, conj.: *But, besides, moreover* [akin to αὐτ-άρ].

autumnus, i, m. (not auctumnus) [fr. Sans. AV, to do good; not fr. augeo, "to increase"] *Autumn.*

ăvār-ĭtia, ĭtiae, f. [ăvār-us, "covetous"] *Avarice.*

ăv-ār-us, āra, ārum, adj. [ăv-ĕo, "to pant after"] *Avaricious.*

avello, velli or vulsi, vulsum or volsum, ĕre, 3. v. a. [a=ab, vello] *To pull off.*

ăv-ĕo, no perf. nor sup., ēre, 2. v. a. *To desire* [akin to Sans. root AV, "to desire"].

ăvĭd-e, adv. [ăvĭd-us, "eager"] *Eagerly.*

ăvĭd-ĭtas, ĭtātis, f. [id.] *Eagerness, longing.*

ăv-ĭdus, ĭda, ĭdum, adj. [ăv-ĕo, "to desire"] *Desirous of; longing for.*

ă-vĭ-s, ăvis, f. *A bird* [akin to Sans. VA, to blow; VIS, a bird].

ăv-ītus, īta, ītum, adj. [ăv-us, "a grandfather"] *Of, or belonging to, a grandfather; ancient.*

ā-vŏco, vŏcāvi, vŏcātum, vŏcāre, 1. v. a. [ā (=ăb), "away"; vŏco, "to call"] *To withdraw, call off.*

ăvus, i, m. *A grandfather.*

bacca, ae, f. *A berry, fruit.*

bĕāt-e, adv. [bĕāt-us, "happy"] *Happily.*

bĕā-tus, ta, tum, adj. [bĕo, "to make happy," akin to benus, bonus] *Happy.*

bell-o, āvi, ātum, āre, 1. v. n. [bellum, "war"] *To war.*

b-ellum, elli, n. [old form dŭ-ellum; fr. dŭ o, "two"] *War.*

bĕn-e, adv. [bĕn-us=bŏnus, "good"] *Well.*

bĕnĕ-fac-tum, ti, n. [bĕne, "well"; făcio, "to do"] *A good or honorable action.*

bland-ĭtĭa, ĭtĭae, f. [blandus, "coaxing"] *A coaxing.*—Plur.: *Allurements.*

bŏna, ōrum; see bŏnus.

bŏnus, a, um, adj.: Pos.: *Good*; bŏna aetas, *the pleasant time of life*, i. e. "youth." As Subst.: bonum, i, n. *A good thing, a blessing.* As Subst.: bŏna, ōrum, n. plur.: *Good things, advantages; property.* Comp.: mĕlĭor, us, *Better.* As Subst.: mĕlĭōra, um, n. plur.: *Better things.* Superl.: optĭmus, a, um: *Best, most excellent.*

bōs, bŏvis, comm. gen., generally m. in prose [fr. root bo-, properly the roaring; akin to Gr. βοῦς] *An ox, a bull, a cow.*

brĕvi; see brĕvis.

brĕv-is, e, adj.: *Short.* Adverbial Abl.: brĕvi: *Briefly, concisely; in a short time* [akin to Gr. βραχ-ύς].

C=Caius; see Statius.

căd-ūcus, ūca, ūcum, adj. [căd-o, "to fall"] *Falling, prone to fall.*

caecus, a, um, adj. *Blind.*

caelestis, este, adj. [caelum, "heaven"] *Heavenly, celestial.*

caelum, i, n. *Heaven, the sky* [for cavilum, root in cavus: compare the Gr. κοῖλος].

călē-sco, no perf. nor sup., scĕre, 3. v. n. inch. [călē-o, "to be warm"] *To become warm.*

căl-or, ōris, m. [căl-ĕo, "to be hot"] *Heat.*

calx, calcis, f. (and m.) ("Limestone; lime;" hence) *The terminus*, or *goal*, of a racecourse, which was anciently marked by a line called *calx*, i.e. "chalk."

cănōr-us, a, um, adj. [cănor, "melody"] *Melodious.*—As Subst.: cănōrum, i, n. *Melodious intonation.*

cā-nus, na, num, adj. *Gray.*—As Subst.: cāni, ōrum, m. plur. *Gray hairs* [Sans. KAS, "to shine"].

căpĭo, cēpi, captum, căpĕre, 3. v. a.: *To take, capture; to receive; to feel.*

căpĭt-ālis, āle, adj. [căput, "the head"] *Capital; deadly.*

căput, ĭtis, n. *The head* [akin to Gr. κεφαλή].

carcer, ĕris, m. *The barrier*, or *starting place*, in a race course (opp. to calx: [Sicilian κάρκαρ-ον, akin to ἕρκ-ος, and Lat. arceo].

căr-ĕo, ŭi, ĭtum, ēre, 2 v. n. *To be without; to be deprived of* [akin to καρ, a root of κείρ-ω, "to shear"].

car-men, minis, n. *A poem; a poetic inscription* on a tomb *an epitaph* in verse [akin to Sans. root çAS, "to praise"].

cārus, ra, rum, adj. *Dear* [for camrus; akin to Sans. root KAM, "to love"].

cāsĕus, i, m. *Cheese.*

cā-sus, sūs, m. [fr. căd-o, "to fall"] *Chance; a misfortune, calamity.*

causa, ae, f. *A cause; a reason; a cause* in law, *a law-suit.*

căv-ĕa, ĕae, f. [căvus, "hollow"] *The* circular *seats for spectators* in a theatre.

1. cēdo, cessi, cessum, cēdĕre, 3. v. n.: *To depart,* [perhaps from cecado, red. fr. m cado].

2. cĕdo, v. defect. Old imperative form, of which the plur. is cette [fr. particle-ce and the root da—of do] *Tell me.*

cĕlĕr-ĭtas, ĭtātis, f. [cĕler, "swift"] *Swiftness, celerity.*

cĕlĕr-ĭter, adv. [id.] *Swiftly, quickly.*

cel-la, lae, f. [cĕl-o, "to conceal"] *A store-house.*

censĕo, ŭi, um, ēre, 2. v. a. *To be of opinion, hold, consider* [prob. from centum, orig. centere, to hundred or number the people].

censor, ōris, m. [cens-ĕo] *A Censor.*

cent-ēsĭmus, ēsĭma, ēsĭmum, adj. [centum, "a hundred"] *Hundredth.*

centum, num. adj. indecl. *A hundred* [akin to Gr. ἑ-κατόν].

centŭrĭ-o, ōnis, m. [centŭrĭa, "a century" or division of troops in the Roman armies, originally containing 100 men] *A centurion.*

cerno, crēvi, crētum, cernĕre, 3. v. a. *To see, perceive* [root CRE or CER; akin to Gr. κρί-νω].

cert-e, adv. [cert-us, "sure"] *Certainly.*

cert-o, adv. [id.] = certe.

cer-tus, ta, tum, adj. [fr. CER-, root of cer-no, "to decide"] *Certain, fixed.*—As Subst.: certum, i, n. *A certainty.*

ces-so, sāvi, sātum, sāre, 1. v. n. intens. [fr. cĕd-o, "to go away"] *To loiter, to be idle.*

cētĕr-us, a, um, adj. Sing. (rare): *The rest* or *remainder of* that denoted by the subst. to which it is in attribution. Plur.: *The rest of* that denoted by the subst. to which it is in attribution; *the remaining, the other.*—As Subst. cētĕri, ōrum, m. plur. *The rest, the others.*—cētĕra, ōrum, n. plur. *The rest of* or *the remaining things* [pronom. stem KI and compar. ending: compare ἕτερος].

cĭbus, i, m. *Food.*

cĭt-o, adv. [cĭt-us, "quick"] *Soon, speedily.* Comp.: cĭtius; (Sup.: cĭtissime.)

cīv-īlis, īle, adj. [cīv-is, "a citizen"] *Civil.*

cīvis, is, comm. gen. *A citizen* [root KI- of κεῖμαι, "to lie"].

cīvĭtas, ĭtātis, f. [cīv-is, "a citizen"] *A state.*

clan-dest-īnus, īna, īnum, adj. [fr. clam, "secretly"] *Secret, clandestine.*

clār-ĕo, no perf. nor sup., ēre, 2. v. n. [clār-us, "bright"] *To be bright* or *brilliant; to be famous.*

clā-rus, ra, rum, adj. Of persons: *Illustrious, renowned* [prob. akin to Gr. κλύ-ω, Lat. clŭ-ĕo, "to hear"; compare clamo and Engl. clear].

classis, is, f. *A fleet,* comprising both the ships and the men serving in them [κλάσις=κλῆσις, "a calling"].

clāva, ae, f. *A club, foil,* or *staff,* used in training recruits [root CEL- of percello].

clāv-ĭcŭla, ĭcŭlae, f. dim. [clāv-is, in etymological force of "a shutting or closing thing"] *A tendril* of the vine.

clāvus, i, m. *A peg; a rudder, the tiller* [root KLU-; compare claudo; akin to κλείω, "to close"].

clĭ-ens, entis (Gen. plur. clientium and clientum), comm. gen. [for clŭens, which is also found; fr. clŭ-ĕo, "to hear"] *A client.*

client-ēla, ēlae, f. [cliens, "a client"] Clientship; hence Plur.: *Clients.*

Cn = Cneius.

cŏ-ăcesco, ăcŭi, no sup., ăcescĕre. 3. v. n. [co (= cum), in "intensive" force; ăcesco, "to become sour"] *To become completely sour.*

cŏagment-o, āvi, ātum, āre, 1. v. a. [cŏagment-um, "a joint" in masonry, from cogo] *To render firm or compact, to compact.*

coctus, a, um, P. perf. pass. of cŏquo.

cŏēgi, perf. ind. of cōgo.

coena, ae, f. [better cena, fr. Sans. KHAD-, "eat"; compare Gr. κνίζω] *A supper.*

coep-ĭo, i, tum, ĕre, and is e [contr. fr. cŏ-ăpĭo; fr. co (= cum), in "augmentative" force; ăp-io, "to lay hold of"] *To begin.*

cŏ-ercĕo, ercŭi, ercĭtum, ercēre, 2. v. a. [for cŏ-arcĕo; fr. co (= cum), in "intensive" force; arcĕo, "to enclose"] *To restrain, check.*

coe-tus, tūs, m. [an other form of cŏĭ-tus; fr. cŏĕo, "to come together"] *Company: an assembly, assemblage.*

cōgitā-tio, tiōnis, f. [cōgito, "to think"] *A thought.*

cōg-ĭto, ĭtāvi, ĭtātum, ĭtāre, 1. v. a. [contr. fr. cŏ-ăgito; fr. co (= cum), in "augmentative" force; ăgito, "to revolve" in the mind] *To revolve thoroughly; to weigh* or *ponder well; to think; to meditate.*

co-gnō-men, minis, n. [co (= cum), "in common with"; gno-sco (= nosco), "to know"] *A cognomen;* i. e. *a family-name, sur-name.*

co-gnosco, gnōvi, gnĭtum, gnoscĕre. 3. v. a. [co (= cum), in "augmentative" force; gnosco = nosco, "to become acquainted with"] *To become well acquainted with;* in Perf. tenses, *to know. To recognize, learn.*

cōgo cŏēgi, cŏactum, cōgĕre, 3. v. a. [fr. co (= cum), "together"; ăgo, "to drive"] *To compel, force.*

cŏ-hĭbĕo, hibŭi, hibĭtum, hibēre, 2. v. a. [fr. co (= cum), "together"; hăbĕo, "to hold"] *To confine.*

col-lēg-a, ae, m. [fr. con (= cum), "together with"; lĕg-o, "to choose"] *A colleague.*

collēg-ĭum, ĭi, n. [collĕg-a, "a colleague"] *A fraternity, college.*

col-lĭgo, lēgi, lectum, lĭgĕre, 3. v. a. [fr. con (= cum), "together"; lĕgo, "to gather"] *To collect.*

collŏqŭ-ĭum, ĭi, n. [collŏquor, "to confer with"] *A conference.*

col-lŭ-vĭo, viōnis, f. [fr. con (= cum), "together"; lŭ-o, "to wash"] *A collection of impurities, vile medley.*

cŏlo, cŏlŭi, cultum, cŏlĕre, 3. v. a. *To till, cultivate; to reverence, honor, respect* [fr. the stem κολ—in βουκόλος].

cōmĭcus, a, um, adj. *Of,* or *belonging to, comedy; represented in comedy* [Gr. κωμικός].

cōm-is, e, adj. *Courteous, affable* [akin to Sans. root KAM, "to love"].

cōm-ĭtas, ĭtātis, f. [cōm-is, "courteous"] *Courtesy, affability.*

cŏmĭtā-tus, tūs, m. [cŏmitor, "to accompany," fr. comes, fr. con and eo] *A retinue, suite.*

com-mĕmŏro, mĕmŏrāvi, mĕmŏrātum, mĕmŏrāre, 1. v. a. [com (= cum), in "augmentative" force; mĕmŏro, "to mention"] *To make mention of, recount.*

commerc-ĭum, ĭi, n. [commerc-or, "to trade together"; fr. con and mercor, merx] *Intercourse.*

com-mĭnus (cō-), adv. [com (= cum), "together"; mănus, "hand"] *Hand to hand, at close quarters.*

commŏd-um, i, n. [commŏdus, "convenient"] *Advantage.*

com-mŏror, mŏrātus sum, mŏrāri, 1. v. dep. [com (= cum), in "strengthening" force; mŏror, "to delay"] *To stay, sojourn.*

com-mŏvĕo, mōvi, mōtum, mŏvēre, 2. v. a. [com (= cum), in "intensive" force; mŏvĕo, "to move"] Mentally: *To affect.*

com-mūnis, mūne, adj. [com (= cum), "together" and root MU, "to bind": compare munus, moenia] *Common, ordinary. Affable.*

commūn-ĭter, adv. [commūn-is, "common"] *In common.*

com-pāg-es, is, f. [for com (= cum), "together"; pango, "to join," through root PAG] *A structure.*

com-păro, părāvi, părātum, părāre, 1. v. a. [com (=cum), "together"; păro, "to bring or put"] *To compare.*

com-penso, pensāvi, pensātum, pensāre, 1. v. a [com (=cum), in "strengthening" force; penso, in force of "to counterbalance"] *To counterbalance, make good.*

com-plector, plexus sum, plecti, 3. v. dep. [com (=cum), "with"; plecto, "to entwine"] *To embrace.*

com-plĕo, plēvi, plētum, plēre, 2. v. a. [com (=cum), in "augmentative" force; plĕo, "to fill"] *To fill up; to complete.*

com-pōtā-tĭo. tīōnis, f. [com (= cum), "together"; pōto, "to drink"] *A drinking together.*

compres-sus, sūs (only in Abl. sing.) m. [fr. comprimo, "to press together," fr. com (=cum); premo] *A compression, pressure.*

com-tus, pta, ptum, adj. [cōm-o, "to adorn"] *Ornate, elegant.*

con-cēdo, cessi, cessum, cēdĕre, 3. v. a. [con (=cum), in "augmentative" force; cēdo, "to yield"] *To grant.*

con-cĭl-ĭum, ĭi, n. [fr. con (=cum), "together"; călo, "to call"] *Assembly, council.*

con-coenā-tĭo, tīōnis, f. (concenatio is better) [con (=cum), "together"; ceno, "to sup"] *A supping together.*

condĭtĭo, ĭtĭōnis, f. [condo] (better condicio, fr. con dico, "to promise") *State, condition.*

condī-tus, ta, tum, adj. [condī-o, "to season"] *Seasoned, savory, relished.* Of style: *polished.*

con-do, dĭdi, dĭtum, dĕre. 3. v. a. [con (=cum), "together"; do, "to put"] *To build; to store up.*

confec-tĭo, tīōnis, f. [fr. conficio, "to make, prepare"] *A making;* the *composition* of a book.

con-fĕro, tŭli, (col-)lātum, ferre, 3. v. a. [con (=cum), in "augmentative" force; fĕro, "to bear"] Of a fault, *etc.*, as Object: *To attribute,* or *ascribe, to.*

con-fĭcĭo, fēci, fectum, ficĕre, 3. v. a. [fr. con (=cum), in "augmentative" force; făcĭo, "to make"] *To accomplish, complete; to weaken, disable.*

conglūtĭnā-tĭo, tīōnis, f. [conglūtĭno, "to glue together"] *A gluing,* or *cementing, together.*

con-glūtĭno, glūtĭnāvi, glūtĭnātum, glūtĭnāre, 1. v. a. [con (=cum), "together"; glūtino, "to glue"; from gluten, "glue"] *To glue,* or *cement, together; to cement.*

con-grĕg-o, āvi, ātum, āre, 1. v. a. [con (=cum), "together"; grex, "a flock"] *To collect into a flock.* Pass. in reflexive force: *To flock together.*

conjunc-tĭo, tīōnis, f. [fr. conjung-o, "to join together"] *A union, uniting.*

con-jungo, junxi, junctum, jungĕre. 3. v. a. [con (=cum), "together"; jungo, "to join"] *To join, unite.*

cōnor, ātus sum, āri, 1. v. dep. *To attempt.*

consaepĭo (-sēpĭo), no perf., saeptum, saepire, 4. v. a. [con (=cum); saepio, "to hedge in"] *To hedge in,* or *enclose wholly.*

conscĭent-ĭa, ĭae, f. [consciens, "being conscious"] *Consciousness.*

con-scrībo, scripsi, scriptum, scrībĕre, 3. v. a. [con, "together"; scrībo, "to write"] *To compose, write.*

con-sĕnesco, sĕnŭi, no sup., sĕnescĕre, 3. v. n. [con (= cum), in "strengthening" force; sĕnesco, "to grow old"] *To grow old.*

consentĭens, ntis: P. pres. of consentio.—Pa.: *Agreeing, unanimous.*

con-sentĭo, sensi, sensum, sentīre, 4. v. a [con (=cum), "with"; sentio, "to think"] With Objective clause: *To agree that* something is.

con-sēpĭo, see consaepio.

con-sĕquor, sĕquūtus sum, sĕqui, 3. v. dep. [con (=cum), in "augmentative" force; sĕquor, "to follow"] *To follow; to obtain, attain to.*

con-sĕro, sēvi, sĭtum or sătum, sĕrĕre, 3. v. a. [con (=cum), in "strengthening" force; sĕro, "to sow or plant"] *To sow, plant.*

con-servo, servāvi, servātum, servāre, 1. v. a. [con (=cum), in "augmentative" force; servo, "to preserve"] *To preserve wholly.*—Of a promise: *To keep faithfully. To retain.*

conses-sus, sūs, m. [fr. consīd-o, "to sit down together"] *An assembly.*

con-sīdo, sēdi, sessum, sīdēre, 3. v. n. [con (=cum), "together"; sīdo, "to sit down"] *To sit down together.*

consĭlĭum, ĭi, n. [fr. con and root SAL. Compare consul] *Deliberation, counsel. A plan. A council.*

con-sisto, stĭti, stĭtum, sistĕre, 3. v. n. [con (=cum), in "strengthening" force; sisto, (neut.) "to place one's self"] *To stand; to be firm.*

consĭ-tĭo, tĭōnis, f. [fr. consĕro, "to sow, or plant," (fr. con; SA, root of sĕro)] *A sowing; a planting.*

consĭtus, a, um, P. perf. pass. of **consĕro.**

con-sōlā-tĭo, tĭōnis, f. [consōl-or, "to console"] *A consoling; consolation.*

con-sōlor, sōlātus sum, sōlāri, 1 v. dep. [con (=cum), in "augmentative" force; sōlor, "to comfort"] *To console.*

consta-ns, ntis: P. pres. of consto. —Pa.: *Firm, settled.*

constant-ĭa, ĭae, f. [constans, "firm"] *Firmness, constancy.*

con-stĭtŭo, stĭtŭi stĭtūtum, stĭtŭĕre, 3. v. a. [fr. con (=cum), in "augmentative" force; stătŭo, "to place"] *To erect, set up; to establish; to fix, determine.*

constĭtūtus, a, um; P. perf. pass. of constĭtŭo.—Pa.: *Constituted, arranged.*

con-sto, stĭti, stătum, stāre, 1. v. n. [con (=cum), in "augmentative" force; sto, "to stand"] *To be evident.*—Impers.: constat, *It is evident.*

con-strŭo, struxi, structum, strŭĕre, 3. v. a. [con (=cum), in "intensive" force; strŭo, "to build"] *To build, construct.*

consŭē-sco, vi, tum, scĕre, 3. v. n. inch. [consŭē-o, "to be accustomed"] *To accustom one's self:*—In perf. tenses, *To have accustomed one's self,* i.e., *to be accustomed* or *wont.*

consul, ŭlis, m. *A consul:* one of the two chief magistrates of the Roman state [prob. fr. root SAL- of salio: Sans. SAR-, go].

consŭl-āris, āre, adj. [consul, "a consul"] *Of, or belonging to, a consul; consular:*—hŏmo consŭlāris, *a man who has been consul* or *of consular rank.*

consŭl-ātus, ātūs, m. [id.] *The office of a consul; consulate.*

consŭlo, ŭi tum, ĕre, 3. v. a. [fr. con and root SAL-] *To consult.*

con-sūmo, sumpsi, sumptum, sūmĕre, 3. v. a. [con (=cum), in "augmentative" force; sūmo, "to take"] *To spend, pass; to exhaust.*

con-surgo, surrexi, surrectum, surgĕre, 3. v. n. [con (=cum), in "augmentative" force; surgo, "to rise"] *To rise, arise, stand up.*

con-temno, tempsi, temptum, temnĕre, 3. v. a. [con (=cum), in "augmentative" force; temno, "to despise"] *To disdain, contemn; to think lightly of.*

con-templ-or, ātus sum, āri, 1. v. dep. [con (=cum), denoting "completeness"; templ-um, "a place of observation"] *To contemplate.*

contemptus, a, um: P. perf. pass. of contemno. Pa.: *Despised, contemptible.*

conten-tĭo, tĭōnis, f. [fr. contend-o, "to contend"] *A contending. A contention, strife.*

conten-tus, ta, tum, adj. [contĭnĕo, "to restrain"] *Contented, content.*

contĭnent-ĭa, ĭae, f. [contĭnens, "moderate"] *Moderation.*

con-tĭnĕo, tĭnŭi, tentum, tĭnēre, 2. v. a. [fr. con (=cum), "together"; tĕnĕo, "to hold"] *To hold together. To comprise, contain.*

con-tingo, tĭgi, tactum, tingĕre, 3. v. a. and n. [fr. con (=cum), in "intensive" force; tango, "to touch"] Act.: *To take hold of.* Neut.: *To happen.*

contra, adv. and prep.: Adv.: *Against, on the contrary.* Prep. gov. acc.: *Against, in opposition to.*

contrā-rĭus, rĭa, rĭum, adj. [contra, "over against"] *Opposed, contrary.*

con-vĕnĭo, vēni, ventum, vĕnīre, 4. v. n. and a. [con (=cum), "together"; vĕnĭo, "to come"] Neut.: *To come together.* Act.: *To meet; to see.*

con-vīv-ĭum, ĭi, n. [con (=cum), "together"; vīv-o, "to live"] *A feast.*

cō-p-ĭa, ĭae, f. [fr. co (=cum), in "augmentative" force; ops, ŏp-is, "means"] *Abundance, plenty.*—Plur.: *Resources, wealth.*

cōpĭōs-e, adv. [cōpĭōs-us, "copious"; fr. cōpĭa] *Copiously, fully.*

cŏquo, coxi, coctum, cŏquĕre, 3. v. a. ("To cook") *To ripen, mature. To vex* [akin to Sans. root PAK- and Gr. πεπ in πέπτω].

corp-us, ŏris, n. *The body* [akin to Sans. root KAR-, "to make"].

cor-rŭo, rŭi, no sup., rŭĕre, 3. v. n. [fr. con (=cum), "together"; rŭo, "to fall"] *To break down, fail.*

crē-ber, bra, brum, adj. [CRE, root of cre-sco, "to increase"; hence] *Frequent, many a.*

crē-do, dĭdi, dĭtum, dĕre, 3. v. n. *To believe, suppose* [akin to Sans. prefix ÇRAT, "faith"; DHA, "to put"].

crēd-ŭlus, ula, ŭlum, adj. [crēd-o, "to believe"] *Credulous.*

crĕmo, āvi, ātum, āre, 1. v. a. *To burn* [akin to Sans. root CAR, "to cook"].

crĕ-o, āvi, ātum, āre, 1. v. a. *To make, appoint* [akin to Sans. root KRI, "to make"].

cresco, crēvi, crētum, crescĕre, 3. v. n. [fr. creo] *To increase.*

cri-men, mĭnis, n. [probably akin to cerno, "to separate"] *A charge; a crime, fault.*

crūd-ēlis, ēle, adj. *Cruel* [probably akin to cruor, caro, crudus].

crūd-ĭtas, ĭtātis, f. [crūdus, in force of "undigested"] *Indigestion.*

crūd-us, a, um, adj. [root KRU of Gr. κρύος: compare cruor, crudelis] Of fruits: *Unripe.*

culmus, i, m. *A stalk, stem,* esp. of grain.

culp-a, æ, f. *A crime, fault* [akin to Sans. root SKHAL=errare: and to Lat. scelus].

cul-tĭo, tĭōnis, f. [fr. cŏl-o, "to cultivate"] *Cultivation, tillage.*

cul-tura, tūrae, f. [fr. cŏl-o, "to cultivate"] *Cultivation* of the soil; *care, culture.*

1 **cul-tus**, tūs, m. [fr. cŏl-o, in force of "to revere"] *Worship.*

2. **cult-us**, a, um, P. perf. pass. of cŏlo.

cum, prep. gov. abl. *With*:—written after relative and personal pronouns; *e. g.* quibuscum secum [akin to Sans. SAK, "together"; Gr. ξύν, σύν].

cū-nae, ārum, f. plur. [fr. cŭb-o, "to lie down"] *A cradle.*

cunc-tor, tātus sum, tāri, 1. v. dep. *To delay* [akin to Sans. root ÇANK, "to fluctuate, doubt"].

cunctus, a, um (most frequently plur.), adj. [contr. fr. conjunctus, P. perf. pass. of conjungo, "to join together"] *All.*

cŭpĭd-e, adv. [cŭpĭd-us, "eager"] *Eagerly, zealously, keenly.*

cŭpĭd-ĭtas, ĭtātis, f. [id.] *Desire; passionate desire, passion; covetousness.*

cŭp-ĭdus, ĭda, ĭdum, adj. [cŭp-ĭo, "to desire"] *Desirous of.*

cŭp-ĭo, īvi *or* ĭi, ītum, ĕre, 3. v. a.: *To desire* [akin to Sans. root KUP, "to become excited"].

cu-r, (anciently quo-r), adv. [contracted, acc. to some, fr. quare (= quā re); acc. to others, fr. cui rei] Interrog.: *For what reason? why?* Rel.: *Wherefore.*

cūr-a, ae, f. [for caer-a; fr. caer-o, old form of quaer-o, "to seek"; or fr. caveo] *Care, anxiety.*

cūrĭa, ae, f.: *The Senate-house, the Senate.*

cūr-o, āvi, ātum, āre, 1. v. a. [cūra, "care"] *To care for; to heal, cure.*

curr-ĭcŭlum, ĭcŭli, n. [curr-o, "to run"] *A race-course.*

cur-so, **sāvi**, **sātum**, **sāre**, 1. v. n. intens. [fr. curr-o, "to run"] *To run hither and thither.*

cur-sus, **sūs**, m. [fr. curr-o, "to run"] Of a horse: *The course.* Of life: *The course, progress, race.*

damn-o, **āvi**, **ātum**, **āre**, 1. v. a. [damn-um, in the meaning of "a penalty," for damnum, neut. of old part. of dare: or akin to δαπάνη] *To condemn.*

dē, prep. gov. abl.: Of place: *From, down from.* Of origin: *From. About, concerning, over.*

dē-bĕo, **bŭi**, **bĭtum**, **bēre**, 2. v. a. [contr. fr. dē-hăbĕo; fr. dē, "from"; hăbĕo, "to have"] *To owe.* With Inf.: (I, you, *etc.*) *ought to* do, *etc.* *To owe*, or *be indebted, to* one.

dē-cēdo, **cessi**, **cessum**, **cēdĕre**, 3. v. n. [dē, "away"; cēdo, "to go"] *To go away*, or *depart; To make way* for one.—Impers. Inf. Pass.: **dēcēdi**, (*That it should be gone out o the way* for one; *i.e.*) *That way should be made* for one.

dĕc-em, num. adj. plur. indecl. *Ten.*—As Subst.: **dĕc-em**, m. *Ten persons, ten* [akin to Gr. δέκ-α; Sans. DAÇ-AN].

dĕc-et, **ŭit**, no sup., **ēre**, 2. v. n. (only in third person, and never with personal subject) *Is*, etc., *becoming.*

dē-cĭdo, **cĭdi**, no sup., **cĭdĕre**, 3. v. n. [fr. dē, "down"; cădo, "to fall"] *To fall down.*

dē-clāro, **clārāvi**, **clārātum**, **clārāre**, 1. v. a. [dē; clāro, "to make clear"] *To declare.*

dĕcŏr-o, **āvi**, **ātum**, **āre**, 1. v. a. [dĕcus, "an ornament"] *To adorn, honor.*

dĕcōr-us, **a**, **um**, adj. [dĕcor, dĕcōr-is, "that which is seemly"] *Becoming, decorous.*

dē-curro, **curri** *or* **cŭcurri**, **cursum**, **currĕre**, 3. v. a. [dē, "down"; curro, "to run"] *To run through.*

dē-dĕcus, **dĕcŏris**, n. [dē, in "negative" force; dĕcus, "honor"] *Dishonor, infamy.*

dē-do, **dĭdi**, **dĭtum**, **dĕre**, 3. v. a. [dē, "away from"; do, "to put"] *To give up, surrender.*

dē-dūco, **duxi**, **ductum**, **dūcĕre**, 3. v. a. [dē, "away"; dūco, "to lead"] *To lead away, to lead out, accompany, conduct* a person from his house as a mark of respect.

dēfă-tīgā-tĭo, **tĭōnis**, f. [dēfătīg-o, "to tire out"] *A tiring out; fatigue, exhaustion.*

dēfec-tĭo, **tĭōnis**, f. [fr. dēficio, "to fail"] *A failing.* Of the heavenly bodies: *An eclipse.*

dē-fendo, **fendi**, **fensum**, **fendĕre**, 3. v. a. [dē, "away from"; obsol. fendo, "to beat"] *To ward off, repel; to protect, defend; to defend* a suit in court. *To support* [fendo is akin to Sans. root HAN, "to strike"].

dē-fĭcĭo, **fēci**, **fectum**, **fĭcĕre**, 3. v. n. [fr. dē, "away from"; făcio, "to make"] *To fail.*

dē-go, **gi**, no sup., **gĕre**, 3. v. a. [contr. fr. dē-ăgo; fr. dē, ăgo, (of time) "to spend"] Of time: *To spend, pass.*

dĕ-inde (abbrev. dein), adv. [dē, "from"; inde, "thence"] *In the next place, then.*

dēlectā-tĭo, **tĭōnis**, f. [dēlect-o, "to delight"] *A delighting; delight.*

dēlec-to, **tāvi**, **tātum**, **tāre**, 1. v. a. intens. [fr. dēlĭc-io, "to allure away"] *To delight.*

dē-lĭbo, **lībāvi**, **lībātum**, **lībāre**, 1. v. a. [dē, "away"; lībo, "to take"] *To cull, pluck, gather.* P. perf. pass., *gathered, derived.*

dēlīrā-tĭo, **tĭōnis**, f. [dēlīr-o, "to depart from a straight furrow"; fr. de and lira, a "furrow"; hence, "to deviate from a straight line"; hence, "to be crazy"] *Craziness, madness, dotage.*

dē-mens, **mentis**, adj. [dē, in "negative" force; mens, "mind"] *Mad, infatuated.*

dē-mergo, **mersi**, **mersum**, **mergĕre**, 3. v. a. [dē, "down"; mergo, "to plunge"] *To plunge down* in figurative force.

dē-mĕto, messŭi, messum, mĕtĕre, 3. v. a. [dē, "down"; mĕto, "to mow"] *To mow*, or *reap, down.*

dē-monstro, monstrāvi, monstrātum, monstrāre, 1. v. a. [dē; monstro, "to show"] *To show.*

dēní-que, adv. [for deinque; fr. dein, "then"; que, "and"] *At length; in fine, in short.*

dē-nuntío, nuntiāvi, nuntiātum, nuntiāre, 1. v. a. [dē, "from"; nuntio, "to send a message"] *To declare; to threaten.*

dé-plōro, plōrāvi, plōrātum, plōrāre, 1. v. a. and n. [dē, plōro, "to bewail"] Act.: *To lament, deplore.* Neut.: *To wail.*

dē-porto, portāvi, portātum, portāre, 1. v. a. [dē, "away"; porto, "to carry"] *To obtain.*

dē-prímo, pressi, pressum, prĭmĕre, 3. v. a. [fr. dē, "down"; prĕmo, "to press"] *To sink down.*

dē-pugno, pugnāvi, pugnātum, pugnāre, 1. v. a. [dē, in "intensive" force; pugno, "to fight"] *To fight to the last.*

dē-pŭto, pŭtāvi, pŭtātum, pŭtāre, 1. v. a. [dē, in "strengthening" force; pŭto, "to think"] *To think, deem.*

dē-scendo, scendi, scensum, scendĕre, 3. v. n. [fr. dē, "down"; scando, "to climb"] *To descend; to dismount* from a horse.

dē-scrībo, scripsi, scriptum, scrībĕre, 3. v. a. [dē, "down"; scrībo, "to write"] *To delineate, sketch; to arrange; to divide.*

dēscrip-tío, tiōnis, f. [fr. dēscrīb-o, "to arrange"] *An arrangement.*

dē-sĕro, sĕrŭi, sertum, sĕrĕre, 3. v. a. [dē, in "negative" force; sĕro, "to join"] *To forsake, desert.*

dēsīderā-tío, tiōnis, f. [dēsīdĕr-o, "to long earnestly for"] *A longing.*

dēsīdĕr-ĭum, ĭi, n. [dēsīdĕr-o, "to long for"] *A longing; grief* or *regret.*

dē-sīd-ĕro, ĕrāvi, ĕrātum, ĕrāre, 1. v. a. *To desire; to miss* [dē, in "intensive" force; root SID, akin to εἴδ-ω, "to look at"].

dē-sĭno, sīvi *or* sĭi, sĭtum, sĭnĕre, 3. v. a. [dē, "away"; sino (in literal force), "to put"] *To leave off; to cease.*

dē-sīpío, no perf. nor sup., sīpĕre, 3. v. n. [fr. dē, in "negative" force; săpĭo, "to be wise"] *To be unwise; to act foolishly.*

dē-spícío, spexi, spectum, spĭcĕre, 3. v. a. [fr. dē, "down upon"; spĕcio, "to look"] *To look down upon, despise.*

dē-strŭo, struxi, structum, strŭĕre, 3. v. a. [dē; strŭo, "to build"] *To pull*, or *tear, down.*

dē-sūdo, sūdāvi, sūdātum, sūdāre, 1. v. n. [dē, in "intensive" force; sūdo, "to sweat"] *To exert one's self greatly.*

dētestā-bĭlis, bĭle, adj. [dētestor, "to detest"] *Detestable, abominable.*

dĕus, i, m. *A god, deity* [akin to Gr. δῖος; and Sans. DEVA, "a god"].

dēversōrĭum, ĭi; see dēversōrĭus.

dēversōr-ĭus, ĭa, ĭum, adj. [dēversor, "one who lodges" anywhere, fr. deverto, "to turn away"] *For lodging in.* As Subst.: **dēversōrĭum**, ĭi, n. *A lodging; an inn.*

dē-vinco, vīci, victum, vincĕre, 3. v. a. [dē, in "intensive" force; vinco, "to conquer"] *To conquer utterly.*

dē-vŏvĕo, vōvi, vōtum, vŏvēre, 2. v. a. [dē, "away from"; vŏvĕo, "to vow"] *To devote* to a deity.

dīco, dixi, dictum, dīcĕre, 3. v. a.: *To say, speak; to speak of, mention.* With double Acc.: *To call* an object something [akin to Gr. δείκ-νυμι; Sans. root DIÇ, "to show"].

dictā-tor, tōris, m. [dict-o, in force of "to order," fr. dico]. *A dictator.*

dí-es, ēi, m. (in sing. sometimes f.) *A day*:—in dies, *day by day, daily* [akin to Sans. DI, "gleam"; Gr. δῖος, "heavenly"; Lat. deus, divus, Diana, etc.]

dif-fĕro, distŭli, dīlātum, differre, 3. v. a. [fr. dis, "apart"; fĕro, "to carry"] *To put off.*

dif-fĭcĭlis, ficile, adj. [fr. dis, in "negative" force; făcilis, "easy"] *Difficult: morose, surly; difficult to please.*

dif-findo, fīdi, fissum, findĕre, 3. v. a. [fr. dis, "asunder"; findo, "to cleave"] *To cleave asunder.*

dig-e, adv. [dign-us, "worthy"] *Worthily.*

dign-ĭtas, ĭtātis, f. [dign-us, "worthy"] *Dignity.*

dig-nus, na, num, adj. With Abl.: *Worthy* [akin to Sans. DAÇAS, "fame"; Gr. δοκέω; Lat. decet, decus].

digres-sus, sūs, m. [fr. digrĕd-ior, "to depart"] *A departing, departure, walking apart.*

dīlĭgen-ter, adv. [fr. dīligens, "diligent"] *Diligently, carefully.*

dīlĭgent-ĭa, ĭae, f. [diligens, "diligent"] *Carefulness, attentiveness, diligence.*

dī-lĭgo, lexi, lectum, lĭgĕre, 3. v. a. [fr. di (=dis), "apart"; lĕgo, "to choose"] *To esteem highly; to love.*

dīmensus, a, um, P. perf. of dimētior.

dī-mētior, mensus sum, mētīri, 4. v. dep. [dī (=dis), "apart"; mētior, "to measure"] *To measure out.* In pass. force: *To be measured out.*

dī-rĭgo, rexi, rectum, rigĕre, 3. v. a. [fr. dī (=dis), rĕgo, "to keep straight"] *To put straight, arrange.*

dīr-ĭtas, ĭtātis, f. [dīr-us, "dreadful"] *Fierceness.*

dis-cēdo, cessi, cessum, cēdĕre, 3. v. a. [dis, "apart"; cēdo, "to go"] *To go away, depart.*

discer-sus, sūs, m. [fr. discēd-o, "to go asunder"] *Separation, removal.*

discipl-īna, īnae, f. [fr. discĭpŭl-us, "a scholar"] *Instruction, learning; discipline. Morals.*

disco, dĭdĭci, no sup., discĕre, 3. v. a. *To learn* [fr. root DA-, Gr. δαῆναι; DAK-, Gr. διδάσκω, Lat. doceo].

dīsertus, a, um, adj. *Fluent, eloquent.*

dis-par, păris, adj. [dis, in "negative" force; par, "equal"] *Unlike, dissimilar.*

dispŭtā-tĭo, tiōnis, f. [dispŭto, "to argue"] *Discussion, dispute, argument.*

dis-pŭto, pŭtāvi, pŭtātum, pŭtāre, 1. v. a. [dis, "much"; pŭto, "to think about"] *To argue, debate, dispute, discourse.*

dis-sĕro, sĕrŭi, sertum, sĕrĕre 3. v. a. [dis, in "strengthening" force; sĕro, "to connect"] *To discuss, treat of.*

dis-sĭmĭlis, simile, adj. [dis, in "negative" force; similis, "like"] *Unlike, dissimilar.*

dissŏlūtus, a, um: P. perf. pass. of dissolvo. —Pa.: Of persons: *Licentious. Careless.*

dis-solvo, solvi, sŏlūtum, solvĕre, 3. v. a. [dis, "apart"; solvo, "to loosen"] *To disunite, separate, dissolve.*

dĭu, adv. [old acc. form of duration of time; root in dies] *For a long time, long.* Comp.: dĭū-tius; (Sup.: diūtissime.)

dĭ-urnus, urna, urnum, adj. [dĭ-es, "day"] *Of, or belonging to, the day; daily.*

dĭuturn-ĭtas, ĭtātis, f. [diūturn-us, "of long duration"] *Long duration of time.*

dĭū-turnus, turna, turnum, adj. [diu, "for a long time"] *Of long duration, long.*

dī-vello, velli, vulsum, vellĕre, 3. v. a. [dī (=dis), "asunder"; vello, "to pluck"] *To tear asunder.*

dī-vĭdo, visi, vīsum, vidĕre, 3. v. a. *To separate, divide. To distribute* [dī (=dis), "apart"; root VIDH, "to split"; compare Lat. viduus, and Eng. widowed].

dīvīn-e, adv. [dīvīn-us, "divine"] *Divinely; admirably.*

dīvīn-ĭtas, ĭtātis, f. [id.] *Divine nature.*

dīvīn-o, āvi, ātum, āre, 1. v. a. [dīvīn-us, "inspired"] *To forebode, foresee.*

dīv-īnus, īna, īnum, adj. [dīv-us, "a deity"] *Divine; admirable; sublime.*

do, dĕdi, dătum, dăre, 1. v. a.: *To give; to assign.* [akin to Gr. δί-δωμι; Sans. root DĀ].

dŏcĕo, ŭi, tum, ēre, 2. v. a. [for root see disco] *To teach.* Of a drama or play as Object: *To produce,* or *exhibit,* on the stage.

doctr-īna, īnae, f. [fr. doctor, "a teacher"] *Learning.*

doc-tus, ta, tum, adj. [dŏcĕo, "to teach"] *Learned, cultured.*

dŏl-ĕo, ŭi, ĭtum, ēre, 2. v. n. [akin to Sans. DAR or DAL, "to tear apart"] *To mourn.* Dŏlendum est, (*it must be grieved;* i.e.) *one must grieve.*

dŏlor, ōris, m. [doleo] *Pain, grief.*

dŏmes-tĭcus, tĭca, tĭcum, adj. [fr. dŏmus, "a house"] *Domestic, of one's own country.*

dŏmi; see dŏmus.

dŏm-ĭ-cĭl-ĭum, ĭi, n. [fr. dŏmus, and celare, "to conceal"] *A habitation, dwelling.*

dŏmĭn-or, ātus sum, āri, 1. v. dep. [dŏmĭn-us, "a ruler"] *To rule, bear sway.*

dŏmĭnus, ĭni, m. [Sans. DAMANAS, he who subdues, root DAM; Gr. δαμαω] *Master.*

dŏmus, i and **ūs,** f.: *A house, home.* —dŏmi, *At home; native place, one's own land.* —dŏmi, *In one's own land* [Sans. DAMAS, "a house"; akin to Gr. δόμος. Eng. timber].

dō-num, ni, n. [fr. do, "to give"] *A gift.*

dormĭens, ntis, P. pres. of dormĭo. —As Subst. m.: *A sleeper.*

dormĭo, īvi *or* **ĭi, ītum, īre,** 4. v. n. *To sleep* [akin to δρα, a root of Gr. δαρθάνω, and Sans. root DRĀ].

dŭb-ĭto, ĭtāvi, ĭtātum, ĭtāre, 1. v. n. intens. [for duhibito, freq. from duhibeo, *i.e.,* duohabeo, "to have as two," fr. duo, habeo] *To hesitate, doubt.*

dŭb-ĭus, ĭa, ĭum, adj. [see **dubito** for root] *Doubtful.*

dūco, duxi, ductum, dūcĕre, 3. v. a. *To lead* [akin to Sans. root DUH, "to draw out"].

dulc-esco, ŭi, no sup., **escĕre,** 3. v. n. [dulc-is, "sweet" to the taste] *To grow sweet* to the taste.

dulc-is, e, adj.: *Sweet, agreeable.* Of persons or things: *Dear, beloved* [akin to Gr. γλυκ-ύς].

dum, adv. [for dium, acc. fr. dius; compare diu] *While; provided that; as long as.*

dŭo, ae, o, num. adj. plur. *Two.*— As Subst.: *Two persons* [Gr. δύο].

dūrĭtas, ātis, f. [durus] *Harshness, cruelty.*

dux, dŭcis, comm. gen. [fr. dūc-o, "to lead"] *A guide; a general, commander.*

ē; see ex.

ec-quis, quid, pron. interrog. [ec =ce, inseparable demonstrative and strengthening particle; quis, quid, "any one, any thing"] *Any one? any thing?*

edĕpol, adv. [for origin see note on sect. 25] *By Pollux.*

ef-fĕro, extŭli, ēlātum, efferre, 3. v. a. irreg. [fr. ex, "out"; fĕro, "to bear"] *To bring forth, bear.* Pass.: *To be transported.*

ef-fēt-us, a, um, adj. [fr. ex, in "strengthening" force; fēt-o (of birds), "to lay eggs"] ("That has laid eggs"; hence, "that has brought forth" young; hence, "exhausted *or* worn out" by bearing; hence) *Exhausted.*

ef-fĭcĭo, fēci, fectum, fĭcĕre, 3. v. a. [fr. ex, "out"; făcĭo, "to make"] With double Acc.: *To render, make. To bring about, bring to pass, effect.*

ef-flŭo, fluxi, fluxum, flŭĕre, 3. v. n. [fr. ex, "out"; fluo, "to flow"] Of time: *To depart, disappear.*

effrēnāt-e, adv. [effrēnātus, "unbridled," fr. freno, "to bridle," frenum] *Unrestrainedly.*

ef-fŭgĭo, fūgi, fŭgĭtum, fŭgĕre, 3. v. a. [fr. ex, "out"; fŭgĭo, "to flee"] *To flee from; to escape.*

ĕg-ĕo, ŭi, no sup., **ēre,** 2. v. n. With Abl.: *To be without* [akin to Gr. ἀχ-ήν, "needy"].

ĕgo, pers. pron. *I* [akin to Gr. ἐγω; Sans. AHAM].

ē-jĭcio, jēci, jectum, jĭcĕre, 3. v. a. [fr. ē (=ex), "out"; jăcio, "to cast"] *To cast out; to expel.*

ē-lābor, lapsus sum, lābi, 3. v. dep. [ē (=ex), "out"; lābor "to glide"] *To escape.*

ē-lăbōro, lābōrāvi, lābōrātum, lābōrāre, 1. v. n. [ē (=ex), "exceedingly"; lābōro, "to labor"] *To labor greatly, to take great pains.*

ēlĕgan-ter, adv. [fr. ēlĕgans, "elegant"] *Elegantly, tastefully.*

ĕlĕphant-us, i. m. *An elephant* (Gr. ἐλεφας, ἐλέφαντος].

ē-lĭcio, lĭcŭi and lexi, lĭcĭtum, lĭcĕre, 3. v. a. [ē (=ex), "out"; lăcio, "to entice"] *To entice out; to draw forth.*

ēlŏg-ĭum, ĭi, n. [ē (=ex), in "diminishing" force; lŏgus, "a word"; or fr. Gr. ἐλεγεῖον] *An inscription* on a tomb; *an epitaph. A saying.*

ē-mancĭpo, mancĭpāvi, mancĭpātum, mancĭpāre, 1. v. a. [ē (=ex), "out of"; mancĭpo, "to make over as property," fr. manceps; manus, capio] *To give up* or *over; to surrender.*

ē-mĕrĕo, mĕrŭi, mĕrĭtum, mĕrēre, 2. v. a. [ē (=ex), "entirely"; mĕrĕo, "to deserve"] Military t. t.: *To serve out, complete,* one's time of service.

ē-mergo, mersi, mersum, mergĕre, 3. v. n. [ē (=ex), "out"; mergo, "to plunge"] *To come forth, emerge.*

ē-min-us, adv. [for ē-mănus, fr. ē (=ex), "away from"; măn-us, "the hand"] *At a distance; from a distance.*

ē-mŏrĭor, mortŭus sum, mŏri, 3. v. dep. [ē (=ex), in "augmentative" force; mŏrior, "to die"] *To die off; to perish.*

ē-nerv-o, āvi, ātum, āre, 1. v. a. [ē (=ex), "out"; nervus, "a nerve"] *To weaken, enervate.*

ĕnim, conj. *For.*

ē-nŭmĕro, nŭmĕrāvi, nŭmĕrātum, nŭmĕrāre, 1. v. a. [ē (=ex), in "strengthening" force; nŭmĕro, "to reckon"] *To reckon, to enumerate; to relate.*

1. ĕo, adv. [prob. old dat. and abl. form of pron. stem *i*: see is] Of place: *Thither, there.* Of amount or degree: *To such a degree.* Of cause or reason: *On that account, for this reason.*

2. ĕo, with comparative degree; see is.

ĕpŭlae, ārum, f. plur. (sing. ĕpŭlum, i, n.) *A banquet* [fr. edipulum, fr. edo].

ĕpŭl-āris, āre, adj. [ĕpŭl-ae, "a feast"] *Of,* or *belonging to, a feast.*

ĕpŭl-or, ātus sum, āri, 1. v. dep. [id.] *To feast.*

ĕqu-ĕ-s, ĭtis, m. [fr. ĕqu-us] *A horseman.* In collective force: *Cavalry.*

ĕ-quĭdem, adv. [e, interjection; quidem, "indeed"] *Indeed.*

ĕqu-us, i, m. *A horse* [akin to Gr. ἰκκος (=ἱππος), and Sans. AÇVAS].

ērectus, a, um, P. perf. pass. of ērigo. Pa.: *Set up, upright.*

erga, prep. gov. acc. [sync. from erega, fr. ex and root RAG, "to reach upward"; compare Lat. rego, Gr. ὀρεγω] *Towards.*

ergo, adv. [fr. erego; ex and root AG. See erga] *Therefore.*

ē-rĭgo, rexi, rectum, rĭgĕre, 3. v. a. [fr. ē (=ex), "out of"; rĕgo, "to make straight"] *To lift up, raise.*

errāt-ĭcus, ĭca, ĭcum, adj. [errāt-us, "a wandering about"] *Wandering, erratic.*

erro, āvi, ātum, āre, 1. v. n.: *To wander; to err.*

err-or, ōris, m. [err-o, "to wander"] *Error.*

ērŭdīt-e, adv. [ērŭdīt-us, "learned"] *In a learned way; learnedly.* Comp.: ērŭdīt-ius (Sup.: ērŭdīt-issĭme).

ē-sca, scae, f. [fr. ĕd-o, "to eat"] *Food.*

et, conj.: *And*:—et....et, *both.... and*: *Also, even* [akin to Sans. ATI, "beyond"; Gr. ἔτ-ι, "moreover"].

ĕt-ĕnim, conj. *For.*

ĕtĭam, conj.: *Also, too, likewise; even* [compare Gr. ἔτι, with ending am as in quoniam].

et-si, conj. [et, "even"; si, "if"] *Even if, although.*

ē-vādo, vāsi, vāsum, vādĕre, 3. v. n. [ē (=ex), "out"; vādo, "to go"] *To go out*, or *forth*.

ē-vello, velli and vulsi, vulsum, vellĕre, 3. v. a. [ē (=ex), "out"; vello, "to pluck"] *To pluck out; to tear off.*

ē-vĕnĭo vēni, ventum, vĕnīre, 4. v. n. [ē (=ex), "out"; vĕnio, "to come"] *To happen, come to pass.*

ēver-sĭo, sĭōnis, f. [fr. ēvert-o, "to overthrow"] *An overthrowing; subversion.*

ex (ē), prep. gov. abl.: *From, away from, out of; after; on account of* [Gr. ἐξ].

ex-ā-men, mĭnis, n. [fr. ex, "out of"; ăg-o, "to put in motion"] Of bees: *A swarm.*

excēdo, cessi, cessum, cēdĕre, 3. v. n. [fr. ex, cēdo, "to go"] *To depart.*

excell-ens, entis, adj. [excell-o, "to excel"] *Distinguished, excellent.*

ex-cīdo, cīdi, cīsum, cīdĕre, 3. v. a. [fr. ex, "out"; caedo, "to cut"] *To raze, destroy.*

ex-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [fr. ex, "from"; căpio, "to take"] *To receive; to cherish.* In regard to time: *To prolong.*

excĭ-to, tāvi, tātum, tāre, 1. v. a. intens. [excĭ-o, "to call forth"] *To produce; to excite.*

excur-sĭo, sĭōnis, f. [fr. excurr-o, "to run out"] *A sallying forth; a skirmishing.*

excūsā-tĭo, tĭōnis, f. [excūso, "to excuse"; from causa] *An excusing; an excuse.*

exemplum, i, n. [fr. eximo, "to take out"] *An example.*

ex-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. irreg. [ex, "out"; ĕo, "to go"] *To go out*, or *forth, from.*

ex-ercĕo, ercŭi, ercĭtum, ercēre, 2. v. a. [fr. ex, "out"; arcĕo, "to enclose"] *To practise, exercise.*

exercĭtā-tĭo, tĭōnis, f. [exercĭt-o, "to exercise"; fr. exerceo] *Exercise.*

ex-haurĭo, hausi, haustum, haurīre, 4. v. a. [ex, "out"; haurio, "to draw"] *To empty by drawing.*

exĭgŭus, a, um, adj. [fr. exigo, "to take out"] *Small.* Of time: *Short.*

ex-istĭmo, istĭmāvi, istĭmātum, istĭmāre, 1. v. a. [fr. ex, aestĭmo, "to think"] *To think, consider.*

ex-ōro, ōrāvi, ōrātum, ōrāre, 1. v. a. [ex, "effectually"; ōro, "to entreat"] *To prevail upon.*

ex-pĕrĭor, pertus sum, pĕrīri, 4. v. dep. [ex, "thoroughly"; obsol. pĕrior, "to go *or* pass through"; [root PAR; Sans. PAR; compare porta, portus, peritus, periculum] *To try, prove, put to the test.*

ex-plĕo, plēvi, plētum, plēre, 2. v. a. [ex, in "intensive" force; plĕo, "to fill"] *To satisfy, sate.*

ex-plĭco, plĭcāvi and plicŭi, plicātum and plicĭtum, plĭcāre, 1. v. a. [ex, "out"; plico, "to fold"] *To unfold, declare.*

ex-plōro, plōrāvi, plōrātum, plōrāre, 1. v. a. [ex, in "intensive" force; plōro, "to call out"] *To search out, ascertain.* In perf. part.: *Known.*

expugnā-tĭo, tĭōnis, f. [expugno, "to storm"] *A storming, carrying*, of a town.

ex-sĕquor, sĕquūtus sum, sĕqui, 3. v. dep. [ex, denoting "to the end"; sĕquor, "to follow"] *To follow up, carry out, execute, accomplish.*

ex-sisto, stĭti, stĭtum, sistĕre, 3. v. n. [ex, "out"; sisto, (neut.) "to stand"] *To come forth, appear; to spring, arise.*

ex-specto, spectāvi, spectātum, spectāre, 1. v. a. [ex, "very much"; specto, "to look out"] *To expect.*

ex-stinguo, stinxi, stinctum, stinguĕre, 3. v. a. [ex, stinguo, "to extinguish"] *To extinguish, put out; to destroy.*

ex-sto, no perf. nor sup., stāre, 1. v. n. [ex, "out"; sto, "to stand"] *To be extant, to exist.*

ex-strŭo, struxi, structum, strŭĕre,

3. v. a. [ex, in "intensive" force; strŭo, "to pile up"] *To pile up.*

exsul-to, tāvi, tātum, tāre, 1. v. n. intens. [fr. exsilio, "to leap up," (= ex : SAL, root of salĭo)] *To rejoice exceedingly, to exult; to roam about.*

ex-ter (-tĕrus), tĕra, tĕrum, adj. [ex, "out"] *On the outside, outward.* (Comp: extĕrior, us). Sup.: extrēmus (and extimus), a, um. *Outermost, farthest. The last part of* that denoted by the subst. to which it is an attribute. In time: *Latest, last.*

exter-nus, na, num, adj. [exter, "outward"] *Foreign.* As Subst.: externa, ōrum, n. plur. *Foreign matters.*

ex-timesco, timŭi, no sup., timescĕre, v. a. [ex, in "intensive" force; timesco, "to fear"] *To dread, be terrified at.*

ex-torquĕo, torsi, tortum, torquēre, 2. v. a. [ex, "out"; torquĕo, "to twist"] *To wrest away* from one.

extrēmus, a, um; see exter.

F, abbrev. of Fabius.

fa-bŭ-la, bŭlae, f. [fari, "to speak"] *A story, tale; a play.*

fă-cĭ-le, adv. [facĭlis, "easy"] *Easily, readily.* Comp.: facĭlius; Sup.: facillĭme.

fă-cĭnus, nŏris, n. [facĭo, "to do"] *A deed; a bad deed; a crime.*

fă-cĭo, fēci, factum, făcĕre, 3. v. a. *To do, make.* In pass. ... [illegible] ... With second Acc. of ... pres ... person as doing ... [illegible] ... Pass: fio, factus sum ... akin to Sans. root ... causative force.

factum, ti, n. [facĭo, "to do"] *A deed, act.*

fal-sus, sa, sum, adj. [fr. fallo, "to deceive"] *Untrue, false.* As Subst.: falsum, i, n. *That which is false, falsehood.* falsa, ōrum, n. plur. *False things.*

fāma, ae, f. (fari) *Report; fame, renown* [= Gr. φήμη].

fă-mĭlĭ-āris, āre, adj. [fămĭlĭ-a, "a family"] *Of, or belonging to, a family:* res familiaris, (*effects pertaining to a family;* i.e.) *property. Intimate, familiar.* As Subst.: fămĭlĭāris, is, m. *An intimate friend.*

faxim, old perf. subj. of făcio.

fē-cundus, cunda, cundum, adj. [fē-o, "to produce"] *Fertile, fruitful.*

fē-nus, nŏris, n. Better faenus. [id.] *Gain.*

fĕre, adv.: *Nearly, almost; commonly, for the most part.*

fĕr-ĭo, no perf. nor sup., īre, 4. v. a.: *To strike; to kill* by striking.

fĕro, tŭli, lātum, ferre, v. a.: *To bear, carry, undertake; to report.* Of a law as Object: *To propose. To bear* in any way:—moleste ferre, (*to bear with annoyance;* i.e.) *to be annoyed* at. With second Acc.: *To represent, report* a person to be that which is denoted by second Acc.; [akin to Gr. φέρω; also to Sans. root BHRI; tŭl-i is formed fr. root TUL or TOL, whence tol-lo; lā-tum = tlā-tum, akin to τλά-ω].

fĕrōc-ĭtas, ītātis, f. [fĕrox, "bold"] *Boldness, spirit.*

fer-rum, ri, n. [compare Lat. fir-mus] *Iron; an iron implement of any kind; a sword, knife.*

ferv-or, ōris, m. [ferv-ĕo, "to be hot"] *Vehemence, ardor, fervor.*

fibra, ae, f. *A fibre* [akin to filum, "a thread"].

ficus, i and ūs, f. *A fig.*

1. fid-es, ĕi, f. [fīd-o, "to trust"] *Faith, ... ; a promise.*

2. fides, is, f. *A stringed instrument* ... to Gr. σφίδη].

fīgo, fixi, fixum, fīgĕre, 3. v. a. *To fix* ... akin to σφίγγω, "to bind fast"].

fīlia, ae, f. [akin to filius] *A daughter.*

fīlius, ii, m. *A son* [root of fe-o, "to produce"].

fingo, finxi, fictum, fingĕre, 3. v. a. Mentally: *To imagine* [prob. akin to θιγ, root of θιγγάνω, "to touch"].

fī-nis, nis, m. [fr. FID, root of find-o] *An end, termination limit.*

fio, fĭeri; see făcio.

flăgĭtĭ-ōsus, ōsa, ōsum, adj. [flăgĭtĭum, "a disgraceful act"] *Very disgraceful.*

flăgĭt-ĭum, ĭi, n. [flăgĭt-o, "to demand"] *An infamous act; shame.*

flag-ro, rāvi, rātum, rāre, 1. v. n. Mentally: *To burn, glow; to be inflamed* [akin to Gr. φλέγ-ω, "to burn"; Sans. root BHRAJ, "to shine"].

flam-ma, mae, f. *A flame* [fr. flag-ro, "to burn or blaze"; akin to Gr. φλέγ-ω, "to burn"; Sans. root BHRĀJ, "to shine"].

flecto, flexi, flexum, flectĕre, 3. v. a. *To bend, turn* [prob. akin to πλέκ-ω, "to plait," or to Lat. falx].

flē-tus, tūs, m. [flē-o, "to weep"] *A weeping; tears.*

flōrens, ntis: P. pres. of flōrĕo.—Pa.: *Flourishing.*

flōr-ĕo, ŭi, no sup., ēre, 2. v. n. [flos, "a flower"] *To flourish.*

flōs, flōris, m. *A flower* [root FLA- in flare, "to blow"].

flŭo, fluxi, fluxum, flŭĕre, 3. v. n. *To flow* [akin to Sans. root PLU, "to flow"; and Lat. fleo].

fŏcus, i, m. [akin to Gr. root φα, "to be bright"] *A fire-place, hearth.*

foed-us, ĕris, n. [fr. fīd-o, "to trust"] *A treaty.*

fŏre, fut. inf. of sum.

for-s, tis, f. [probably for fer-s; fr. fĕr-o] *Chance.*—Adverbial expression: Forte (abl.), *By chance; perchance.*

fort-as-se, adv. [fr. fort-e, "by chance"; an, "whether"] *Perhaps, perchance.*

for-tis, te, adj.: *Strong; courageous, brave, gallant* [sometimes referred to fĕr-o, "to bear"; sometimes to Sans. root DHAR].

fort-ĭter, adv. [fort-is, "brave"] *Bravely.*

fort-ūna, ūnae, f. [fors, "chance"] *Fortune*, whether good or bad.

fortūnā-tus, ta, tum, adj. [fortūno, "to make fortunate"] *Happy, fortunate.*

fŏr-us, i, m. *A gangway* of a ship [from fero; akin to forum; also akin to Gr. root πορ, found in περ-άω, "to pass through"; πόρ-ος, "a way"].

fos-sio, siōnis, f. [fr. fŏd-io, "to dig"] *A digging.*

frăg-ĭlis, ĭle, adj. [frango, "to break," through root FRAG] *Frail.*

frango, frēgi, fractum, frangĕre, 3. v. a.: *To break; to break down, destroy* [akin to Gr. ῥήγνυμι].

frāter, tris, m. *A brother* [akin to Sans. BHRĀTRI, "a brother"].

frĕquens, ntis, adj. [compare farcio and Gr. root φρακ- in φράσσω, "to enclose"] Of persons: *Often, frequent*, or *constant* in doing something; also, rendered adverbially: *often, frequently.* Of things: *Frequent, oft-repeated.*

frē-tus, ta, tum, adj. With Abl.: *Relying upon* [akin to Sans. root DHRI, "to support"].

frīg-us, ŏris, n [akin to Gr. ῥῖγος, "cold"] *Cold.*

fruc-tus, tūs, m. [fr. frŭ-or, "to enjoy"] *Fruit, produce*, of the soil, trees; *profit; fruit, consequence.*

frŭor, fructus sum, frui, 3. v. dep. With Abl.: *To enjoy* [root FRU or FRUG, akin to Sans. root BHUJ, "to enjoy"].

frustra, adv. [akin to fraudo, "to deceive"] *In vain, to no purpose.*

frux, frūgis (mostly plur.), f. [fr. FRUG, a root of frŭor, "to eat"] *Fruits of the earth.*

fŭgio, fūgi, fŭgĭtum, fŭgĕre, 3. v. n. and a.: Neut.: *To flee.* Act.: *To flee from; to shun* [akin to φυγ, root of φεύγω, "to flee"; and also Sans. root BHUJ, "to bend"].

fulcio, fulsi, fultum, fulcīre, 4. v. a. *To support.*

fultus, a, um, P. perf. pass. of fulcio.

fūnāle, is; see fūnālis.

fūn-ālis, **āle**, **adj.** [fūn-is, "a rope"] *Pertaining to a rope.*—As Subst.: fūnāle, is, n. *A wax-torch, a link.*

fundā-mentum, menti, n. [fundo, "to found"; fundus, "bottom"] *A foundation.*

fundo, fūdi, fūsum, fundĕre, 3. v. a.: *To pour out; to bring forth, bear, in abundance.* Pass. in reflexive force: *To spread itself; to spread* [akin to Gr. $\chi\acute{\epsilon}$-ω, "to pour out"; $\chi\acute{\upsilon}$-$\sigma\iota\varsigma$, "a pouring out"].

fū-nus, nĕris, n. [Sans. DHUMAS, "smoke." Compare fumus. Funus primarily referred to the burning of the body] *Funeral-rites; a funeral.*

fŭrĭ-ōsus, ōsa, ōsum, adj. [fŭrĭ-ae, "rage"] *Full of rage; mad.*

fŭtūrus, a, um, P. fut. of sum.—As Subst.: fŭtūra, ōrum, n. plur. *Future things.*

gall-īna, īnae, f. [gall-us, "a cock"] *A hen.* In collective force: *Poultry.*

gaudĕo, gāvīsus sum, gaudēre, 2. v. n. semi-dep. *To delight* [akin to Gr. $\gamma\eta\theta\acute{\epsilon}\omega$].

gem-ma, mae, f. [akin to Gr. $\gamma\acute{\epsilon}\mu\omega$, "to be full"] *A bud.* From similarity of shape: *A jewel, gem.*

gĕnĕr-o, avi, ātum, āre, 1. v. a. [gĕnus, "a race *or* family"] *To bring forth, produce.*

gĕnĭcŭl-ātus, āta, ātum, adj. [gĕnĭcŭl-um, "a little knee"; (fr. genu) hence, "a joint *or* knot" of plants] *Having knots* or *joints; geniculated; knotted.*

gen-s, tis, f. [root GEN- of gigno] *A race* of persons; *a nation.* At Rome: *A clan,* or rather *house,* containing within it several familiae.

gĕn-us, ĕris, n. *A race; a sort, kind* [gĕn-o (= gigno), "to bear"; and so, "a bearing"; cf. Gr. $\gamma\acute{\epsilon}\nu o\varsigma$].

gĕro, gessi, gestum, gĕrĕre, 3. v. a. [root GAS-, "to come, go"] *To bear; to do; to manage.* Of war as Object: *To carry on, wage. To conduct.* Of a magistracy or other public office as Object: *To bear, have.*

glădĭus, ĭi, m. *A sword.*

glōr-ĭa, **ĭae**, **f.** [Sans. CRU-, "to hear"; akin to Lat. clueo; Gr. $\kappa\lambda\acute{\upsilon}\omega$] *Glory.*

glōrĭ-or, ātus sum, āri, 1. v. dep. [glōrĭ-a, "boasting"] *To boast.*

grandis, e, adj. *Great, large.* Of persons: *Old;*—grandis natu, (*old with respect to birth;* i.e.) *advanced in years.*

grānum, i, n. [root GAR: Sans. GARAMI, "to wear away"] *A grain, seed.*

grāt-ĭa, ĭae, f. [grāt-us, "pleasing"] *Favor:*—in gratiam redire cum (*to return into favor with;* i.e.) *to be reconciled to. Gratitude:*—gratiam habere, *to have gratitude,* i.e. *to be grateful; to thank.* Adverbial Abl.: With Gen. or Gerund in di: *For the sake of.*

grātus, ta, tum, adj. *Dear, pleasing* [prob. akin to $\chi\alpha\acute{\iota}\rho\omega$ (root $\chi\alpha\rho$), "to rejoice"].

grăvis, e, adj. *Heavy; burdensome; important.* With respect to character: *Of weight, authority,* or *influence* [akin to Gr. $\beta\alpha\rho$-$\acute{\upsilon}\varsigma$; Sans. GUR-U, for original GAR-U].

grăv-ĭtas, ĭtātis, f. [grăv-is, "weighty"] *Weight; gravity.*

grăv-ĭter, adv. [grăv-is, "heavy"] *Severely; impressively.* Comp.: grăvius; Sup.: grăv-issĭme.

grĕmĭum, ĭi, n. [Sans. GARBHAS, "child"] *The bosom.*

gŭbernā-tor, tōris, m. [gŭberno, "to steer"] *A pilot.*

gustā-tus, tūs, m. [gusto, "to taste" akin to Gr. $\gamma\epsilon\acute{\upsilon}\omega$] *Taste.*

hăb-ĕo, ŭi, ĭtum, ēre, 2. v. a. *To have; to hold, keep* an object in the state denoted by Adj.; *to reckon, consider, hold* [prob. akin to $\ddot{\alpha}\pi\tau o\mu\alpha\iota$, "to lay hold of"; also, to ăp-io, ăp-o, "to grasp"].

hăb-ĭto, ĭtāvi, ĭtātum, ĭtāre, 1. v. n. intens. [hăb-ĕo, "to have"; hence, "to hold, *or* inhabit," a place] *To dwell, reside.*

haedus, i, m. [Sans. HUDA, "ram"] *A kid.*—In collective force: *Kids.*

hamus, **i**, **m.** [akin to Gr. $\ddot{\alpha}\pi\tau\omega$] *A hook.*

hasta, ae, f. [Sans. HASTAS, "hand"; compare Gr. root χαδ- in χανδάνω, and root of PRE-HEN-DO] *A spear.*

haud, adv. [perhaps originally hau = οὐ] *Not at all, not.*

herb-esco, no perf. nor sup., escĕre, 3. v. n. [herb-a, "a green stalk"] *To grow into green stalks* or *blades.*

hercŭle; see Hercŭles.

hīb-ernus, erna, ernum, adj. [fr. hiems, "winter"] *Of*, or *belonging to, winter.*

1. hīc, haec, hoc, pron. dem. *This.* —As Subst.: *This person* or *thing.*—Adverbial Abl.: hoc, *On this account* [akin to Sans. pronominal root I, aspirated; with c (= ce), demonstrative suffix].

2. hīc, adv. [1. hic] *Here.*

h-in-c, adv. [for hince, locative form from hic] *From this place; from this cause, hence.*

histrĭo, ōnis, m. [Etruscan prim. form HISTER] *An actor.*

hŏ-dĭe, adv. [contr. fr. hoc die] *To-day.*

hŏmo, ĭnis, comm. gen. [root in humus, "the ground"] Sing.: *A person,* or *man* generally.

hŏnest-e, adv. [hŏnestus, "honorable"] *Honorably.*

hŏnes-tus, ta, tum, adj. [fr. hŏnor, "honor"] *Noble, honorable.*

hŏnor, ōris, m. *Honor;* official *dignity; an office.*

hŏnōrā-bĭlis, bĭle, adj. [hŏnōro, "to honor"] *Honorable.*

hŏnōrā-tus, ta, tum, adj. [hŏnōro, "to honor"] *Honored, respected; distinguished.*

hōra, ae, f. *An hour* [akin to Gr. ὥρα].

hortus, i, m. *A garden* [compare χόρτος, "an enclosure"].

hos-pes, pĭtis, m. *A visitor. A host. A guest-friend;* i.e. a person between whom and one's self there exists a bond of hospitality, which extends also to the families and descendants of each. This tie was held most sacred; and to violate it was regarded as the greatest impiety. *A stranger* [perhaps from hostis, "a stranger," and PA- root of pasco, "to feed"].

hospĭt-ĭum, ĭi, n. [hospes, "a stranger"] *A lodging, inn.*

hos-tis, tis, comm. gen. *A stranger.* A public *enemy; a foe.* Plur.: *The enemy,* in collective force [perhaps akin to Sans. root GHAS, "to eat"].

hūmān-ĭtas, ĭtātis, f. [hūmān-us, "humane"] *Humanity; polished manners, liberal education.*

hūm-ānus, āna, ānum, adj. [fr. hŏmo, "a man"] *Human; humane; polished, polite.*

hŭm-ĕrus, ĕri, m. (properly UMERUS) *A shoulder* [akin to Gr. ὦμ-ος].

hŭm-us, i, f. *The ground* [akin to Gr. χαμ-αί, "on the ground"].

id-circ-o, adv. [id. neut. acc. sing. of is, "that"; circ-a, "about"] *Therefore.*

ī-dem, ĕā-dem, ĭ-dem, pron. dem. [pronominal root I: with demonstrative suffix dem] *The same.*—As Subst.: īdem, m. *The same man.* ĭdem, n. *The same thing.*

ĭg-ĭtur, adv. [probably for ic-itus; ig = ic, fr. pronominal root I; suffix itus] *Therefore.*

i-gnāvus, gnāva, gnāvum, adj. [fr. ĭn, "not"; gnāvus, "busy"] *Inactive, lazy.*

ign-is, is, m. *Fire* [akin to Sans. AGNI, "fire"].

i-gnōmĭn-ĭa, ĭae, f. [fr. ĭn, in "negative" force; gnōmen (= nōmen), "a name"] *Loss of good name, disgrace.*

i-gnosco, gnōvi, gnōtum, gnoscĕre, 3. v. n. [for ingnosco; fr. ĭn, in "negative" force; gnosco (=nosco), "to know"] *To pardon, forgive.*

il-lacrĭmo, lacrĭmāvi, lacrĭmātum, lacrĭmāre, 1. v. n. [fr. ĭn, "on account of, over"; lacrĭmo, "to weep"] *To shed tears, lament.*

il-le, la, lud, pron. adj. [fr. is] *That.* —As Subst. *That person* or *thing; he, she, it.* Of some person, *etc.*, commonly known: *That well-known* or *famous.*

illĕc-ĕbra, ĕbrae, f. [fr. illĭcio, "to entice"] *Allurement.*

illuc, adv. [adverbial neut. of illic, "that"] *To that place, thither.*

il-lūdo, lūsi, lūsum, lūdĕre, 3. v. a. [fr. in, "at"; ludo, "to jeer"] *To ridicule.*

il-lustr-is, e, adj. [fr. in, "greatly"; lustr-o, "to illumine"] *Renowned, famous.*

imbēcillus, a, um, adj. *Weak, feeble.*

imber, bris, m. *A shower* or *storm* [akin to Gr. ὄμβρος].

im-ĭtor, itātus sum, itāri, 1. v. dep. *To imitate* [root IM, akin to Gr. μιμέομαι].

immis-sio, siōnis, f. [fr. immitt-o, "to let in"] *An engrafting.* See note on sect. 53.

im-mŏdĕrātus, mŏdĕrāta, mŏdĕrātum, adj. [fr. in, "not"; mŏdĕrātus, "moderate"] *Excessive, immoderate.*

im-mortālis, mortāle, adj. [fr. in, "not"; mortālis, "mortal"] *Immortal.*

immortāl-ĭtas, itātis, f. [immortālis, "immortal"] *Immortality.*

im-pĕd-io, ivi or ii, itum, ire, 4. v. a. [fr. in, "in"; pes, "the foot"] *To hinder.*

im-pello, pŭli, pulsum, pellĕre, 3. v. a. [fr. in, "against"; pello, "to drive"] *To impel.*

im-pendĕo, no perf. nor sup., pendēre, 2. v. n. [fr. in, "over"; pendĕo, "to hang"] *To be imminent; to impend.*

impĕrā-tor, tōris, m. [impĕr-o] *A commander.*

impĕr-ium, ii, n. [impĕr-o, "to command"] *A command; authority; the right,* or *power, of commanding; authority, control; sway; a dominion, empire.*

im-pĕro, pĕrāvi, pĕrātum, pĕrāre, 1. v. n. [fr. in, "upon"; păro, "to put"] *To command.*

importūn-ĭtas, itātis, f. [importūnus, in force of "uncivil"; from porto] *Rudeness.*

in, prep. gov. abl. and acc.: With Abl.: *In; in the case of; at; among; on; over.* With Acc.: *Into.* Of time: *To, unto, till* [Gr. ἐν].

in-certus, certa, certum, adj. [in, "not"; certus, "sure"] *Not sure, uncertain.*—As Subst.: **incertum**, i, n. *An uncertainty.*

in-cĭdo, cĭdi, cāsum, cĭdĕre, 3. v. n. [fr. in, "into"; cado, "to fall"] *To fall into.*

in-cīdo, cīdi, cīsum, cīdĕre, 3. v. a. [fr. in, "into"; caedo, "to cut"] *To engrave, inscribe.*

in-cĭto, citāvi, citātum, citāre, 1. v. a. [in; cito, "to set in rapid motion"] *To urge forward; to spur on; to incite; to excite.*

in-clīn-o, āvi, ātum, āre, 1. v. n. [in, "towards"; clīn-o, (found only in compound and derivative words), "to lean"] *To be inclined; to incline.*

in-clūdo, clūsi, clūsum, clūdĕre, 3. v. a. [in, "in"; clūdo (=claudo), "to shut"] *To shut in; to confine, enclose.*

in-cŏl-a, ae, m. [incŏl-o, "to inhabit"] *An inhabitant.*

inconstant-ia, iae, f. [inconstans, "inconsistent"] *Inconsistency; fickleness.*

incrēdibĭl-ĭter, adv. [incrēdibĭl-is, "incredible"] *Incredibly, remarkably.*

incrē-mentum, menti, n. [incresco, "to grow"] *Growth.*

in-curro, curri and cŭcurri, cursum, currĕre, 3. v. n. [in, "into"; curro, "to run"] *To run into.*

in-dīco, dixi, dictum, dīcĕre, 3. v. a. [in, in "augmentative" force; dico, "to say"] *To declare publicly; to proclaim.* With bellum as nearer Object, and Dat. of remoter Object: *To declare war against.*

in-doctus, docta, doctum, adj. [in, "not"; doctus, "taught"] *Untaught, unlearned.*

ind-ŏl-es, is, f. [ind-u (=in), "in, within"; ŏl-esco, "to grow"] *Natural talent; natural disposition* or *character.*

industri-a, ae, f. [industrius, "industrious"; fr. indu (=in), and struo, "to pile up"] *Industry.*

ĭn-ĕo, īvi *or* **ĭi, ĭtum, īre,** v. n. [ĭn, "into"; ĕo, "to go"] *To begin, commence.*

ĭn-ers, ertis, adj. [fr. ĭn, "not"; ars, "art"] *Unskilled; inactive, indolent.*

ĭn-exercĭtātus, exercĭtāta, exercĭtātum, adj. [ĭn, "not"; exercĭtātus, "exercised"] *Untrained, unpractised.*

infirm-ĭtas, ĭtātis, f. [infirm-us, "weak"] *Weakness.*

in-fir mus, firma, firmum, adj. [ĭn, "not"; firmus, "strong"] *Not strong, weak.*

in-gĕn-ĭum, ĭi, n. [ĭn, "in"; GEN, root of gigno (pass.), "to be born"] *Natural abilities, talents* or *genius; mental powers; wits.*

in-grăvesco, no perf. nor sup., grăvescĕre, 3. v. n. [ĭn, grăvesco; "to become heavy"] *To grow,* or *become, heavy; to become wearied.*

in-grĕdĭor, gressus sum, grĕdi, 3. v. dep. [fr. ĭn, "into"; grădĭor, "to step"] *To go, enter; to enter upon* a journey; *to begin, commence.*

ĭnhūmān-ĭtas, ĭtātis, f. [ĭnhūmānus, "discourteous"] *Churlishness.*

ĭn-hūmānus, hūmāna, hūmānum, adj. [ĭn, "not"; hūmānus, in force of "courteous"] *Churlish.*

ĭnĭmīc-ĭtĭa, ĭtĭae, f. [ĭnĭmīcus, "unfriendly"] *Enmity.*

ĭn-ĭmīcus, ĭmīca, ĭmīcum, adj. [fr. ĭn, "not"; ămīcus, "friendly"] *Unfriendly, hostile.*

ĭn-īquus, īqua, īquum, adj. [fr. ĭn, "not"; aequus, "even"] *Not calm* or *composed, troubled.*

ĭnĭ-tĭum, tĭi, n. [ĭnĕo, "to go into"] *A beginning.*

in-jus-sus, sūs (found only in Abl. Sing.), m. [fr. ĭn, "not"; jŭb-ĕo, "to command"] *Without command.*

in-nūmĕrābĭl-is, nūmĕrābĭle, adj. [ĭn, "not"; nūmĕrābĭlis, "to be counted"] *Countless, innumerable.*

ĭnŏp-ĭa, ĭae, f. [ĭnops, "without means"] *Need, poverty.*

inquam (inquĭo), v. def. *To say.*

in-scrībo, scripsi, scriptum, scrībĕre, 3. v. a. [ĭn, "upon"; scrībo, "to write"] Of a book: *To give a title to; to entitle.*

in-sĭpĭens, sĭpĭentis, adj. [fr. ĭn, "not"; săpiens, "wise"] *Not wise, unwise, foolish, senseless.*

insĭpĭen-ter, adv. [fr. insĭpĭens, "unwise"] *Foolishly.*

insĭ-tĭ, tĭōnis, f. [fr. insĕro, "to engraft" (= in; sĕro)] *An engrafting, grafting.*

in-sŏle-ns, ntis, adj. [ĭn, "not"; sŏlĕ-o, "to be accustomed"] *Haughty, eccentric.*

insomn-ĭa, ĭae, f. [insomnis, "sleepless"; from in and somnus] *Sleeplessness.*

in-stillo, stillāvi, stillātum, stillāre, 1. v. a. [ĭn, "into"; stillo, "to drop"] *To drop into; to pour into by drops.*

in-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, 3. v. a. [fr. ĭn; stătŭo, "to set"] *To institute; to train up, educate.*

instĭtū-tum, ti, n. [instĭtŭo, "to found"] *Custom; a regulation, institution, law.*

in-strŭo, struxi, structum, strŭĕre, 3. v. a. [ĭn; strŭo, "to build"] *To build up; to teach, train, instruct.*

in-tĕg-er, ra, rum, adj. [fr. ĭn, "not"; tango, "to touch"] Of the mind: *Unimpaired, sound; perfect; fresh.*

intel-līgo (intel-lĕgo), lexi, lectum, lĭgĕre, 3. v. a. [fr. inter, "between"; lĕgo, "to choose"] *To perceive.*

in-tempĕrans, tempĕrantis, adj. [ĭn, "not"; tempĕrans, "moderate"] *Profligate.*

inten-tus, ta, tum, adj. [fr. intendo, "to bend"] Of a bow: *Stretched.* Of the mind: *Strung, ready.*

inter, prep. gov. acc.: *Between, among.* Of things: *Among.* Of time: *During.*

inter-dīco, dixi, dictum, dīcĕre, 3. v. a. and n. [inter, "between"; dīco, "to speak"] *To interdict.*—With Dat. of person and Abl. of thing: *To issue an edict* to some person in some matter.

inter-dum, adv. [inter, "at intervals"; dum, prob. = dium, acc. of obsol. dius (whence diu) = dies, "a day"] *Sometimes.*

intĕr-ĕo, ivi *or* ii, ītum, īre, v. n. [inter, "among"; ĕo, "to go"] *To perish.*

inter-fĭcĭo, fēci, fectum, fĭcĕre, 3. v. a. [fr. inter, "between"; făcio, "to make"] *To kill.*

intĕr-ĭmo, ēmi, emptum, ĭmĕre, 3. v. a. [fr. inter, "between"; ĕmo, "to take"] *To kill, slay.*

intĕrī-tus, tūs, m. [intĕrĕo, "to perish"] Of persons: *Death.*

inter-sum, fŭi, esse, v. n. [inter, "between"; sum, "to be"] Of time: *To intervene; to be present at.*

in-tŭĕor, tŭĭtus sum, tŭēri, 2. v. dep. [ĭn, "upon"; tŭĕor, "to look"] *To behold.*

in-tus, adv. [ĭn, "in"] *Within; within, in one's family.*

in-vĕnĭo, vēni, ventum, vĕnīre, 4. v. a. [ĭn, "upon"; vĕnĭo, "to come"] *To come upon, find; to discover.*

inven-tum, ti, n. [invĕnĭo, "to discover"] *A discovery, invention.*

in-vĕtĕr-o, āvi, ātum, āre, 1. v. a. [ĭn; vĕtus, "old"] *To endure.*—P. perf.: *Of long standing, firm.*

invĭŏlāt-e, adv. [invĭŏlātus, in force of "inviolable"; from in and violo; vis] *Inviolably.*

invīto, āvi, ātum, āre, 1. v. a. [Sans. root VAK—"to speak"; compare vox] *To invite; to allure, entice.*

in-vī-tus, ta, tum, adj. *Unwilling* [ĭn, "not"; Sans. root vī, "to desire"]

i-pse, psa, psum, pron. dem. [for is-pse; fr. is, "this, that"; with suffix pse] *Self, very.*—As pron.: *One's self, its own self.*—Of 3rd person: *Himself, herself, itself.*

īrā-cundus, cunda, cundum, adj. [īra-scor, "to be angry"] *Very wrathful.*

ir-rīdĕo, rīsi, rīsum, rīdēre, 2. v. a. [fr. ĭn, "at"; rideo, "to laugh"] *To laugh at.*

irrĭgā-tĭo, tĭōnis, f. [irrigo, "to irrigate"] *Irrigation.*

ĭs, ĕa, ĭd, pron. dem.: *This* or *that* person or thing.—*He, she, it.*—As Abl. of Measure: ĕo, *By that*, i. e. *by so much*:—ĕo...quo, *by so much...by how much* [akin to Sans. pronominal root I].

is-te, ta, tud, pron. dem. [is, "this, that"; Sans. pronom. root TA] *This*, or *that*, person or thing.—istud, n. *That thing, that.*

ist-i-c, ist-aec, ist-oc *or* uc, pron. demonstr. [fr. ist-e, "this *or* that"; demonstr. suffix ce] *This*, or *that, same; this very; this.*—As Subst.: istuc, n. sing.: *That same*, or *that very, thing; that.*

ist-in-c, adv. [fr. ist-e, "that"; im, locative suffix; c (=ce), demonstrative suffix] Of place: *Thence.*

istīusmŏdi (istīus mŏdi) *Of that kind, such.*

ĭta, adv.: *Thus, so* [pronom. stem I].

ĭtă-que, conj. [ita, "thus"; quĕ, "and"] *And thus; therefore.*

ĭ-ter, ĭtinĕris, n. [ĕo, "to go," through root I] *A journey; a road.*

ĭtĕr-um, adv. *A second time* [akin to Sans. ITAR-A, "other"].

jam, adv. [prob. = eam, acc. sing. fem. of is, or for diam, collat. form of diem] *At that time; at this time; now; soon; already; further.*

jŭbĕo, jussi, jussum, jŭbēre, 2. v. a. *To order, bid* [perhaps fr. jus, habeo]

jūcundus, a, um, adj. [probably akin to jŏcus and jŭvo] *Pleasant, agreeable.*

jūdex, ĭcis, comm. gen. [fr. jūdĭc-o] *A judge.*

jūdĭc-ĭum, ĭi, n. [judex] *A trial; a court of justice; judgment.*

jū-dĭc-o, āvi, ātum, āre, 1. v. a. [fr. jus, "law"; dĭc-o, "to point out"] *To judge; to pronounce, declare.*

jŭgā-tĭo, tĭōnis, f. [jŭg-o, "to bind"] *A binding.*

jurg-ĭum, ĭi, n. [jurg-o, "to quarrel"; from jus] *A quarrel, dispute.*

juris-consultus, consulti (or, as two words, juris consultus), m. jus, "law"; consultus, in force of "skilful, experienced"] *A jurisconsult, jurist.*

jū-s, rĭs, n. *Law; justness.*—Adverbial Abl.: jūre, *With justness, justly. Authority* [akin to Sans. root YU, "to bind"].

jus-sus, sūs (only in Abl. Sing.), m. [fr. jŭb-ĕo, "to command"] *A command, order.*

jus-tus, ta, tum, adj. [fr. jus, "law"] *Just; right; well-grounded.*

jŭvĕnīl-ĭter, adv. [jŭvĕnīlis, "youthful"] *Like a youth* or *young man.*

jŭvĕn-is, is, adj. comm. gen. *Young.*—As Subst.: *A young man* [akin to Sans. YUVAN, "young"].

jŭven-tus, tūtis, f. [jŭvĕn-is, "young"] *Youth, the season of youth; the youth,* i. e. *young men.*

L., abbrev. of Lūcĭus.

lăb-ĕ-făcĭo, fēci, factum, făcĕre, 3. v. a. [lāb-o, "to totter"; (e) connecting vowel; făcĭo, "to make"] *To overthrow.*

lăb-or, ōris, m. *Labor, toil, trouble* [akin to Sans. root LABH, "to acquire"; Gr. λαβ, root of λα(μ)β-άνω, "to take"].

lac, lactis, n. *Milk* [akin to Gr. γάλα, γάλακτ-ος].

lăcertus, i, m. ("The upper part of the arm"; hence) *The arm.*

lacrĭma, ae (archaic lacrŭma), f. *A tear* [akin to Gr. δάκρυ; Sans. root DANS, "to bite"].

laet-or, ātus sum, āri, 1. v. dep. n. [laet-us, "joyful"] *To rejoice, be glad.*

laetus, a, um, adj.: *Glad; agreeable.* With Abl.: *Abounding in.*

lāmentum, i, n. [perhaps fr. clamentum, clamo] *A lamentation.*

langue-sco (trisyll.), langŭi, no sup., languescĕre, 3. v. n. inch. [languĕ-o, "to be faint"] *To grow weak.*

langu-ĭdus, ĭda, ĭdum, adj. [languĕ-o, "to be languid"] *Languid; feeble.*

lap-sus, sūs, m. [fr. lāb-or, "to glide"] Of the shoots of the vine: *A spreading,* or *growing, here and there; gliding.*

larg-ĭor, ītus sum, īri, 4. v. dep. [larg-us, "large"] *To bestow, grant.*

lātūrus, a, um, P. fut. of fĕro.

lătus, ĕris, n.: *A side.* Of orators: *The lungs* [prob. akin to Gr. πλατύς].

laudā-tĭo, tiōnis, f. [laud-o, "to praise"] *A funeral oration.*

laudā-tus, ta, tum, adj. [id.] *Praised.*

laud-o, āvi, ātum, āre, 1. v. a. [laus, "praise"] *To praise.*

laus, laudis f. *Praise; merit* [prob akin to Gr. κλύ-ω, and to Sans. root ÇRU, "to hear"].

lax-o, āvi, ātum, āre, 1. v. a. [lax-us, "loose"] With Abl.: *To deliver from.*

lect-ŭlus, ŭli, m. dim. [lectus, "a couch"] *A little couch.*

lēgā-tus, ti, m. [lēgo, "to send with a legal commission"] *An ambassador.* Milit. t. t.: *A lieutenant.*

lĕgĭo, ōnis, f. [lĕgo, "to select"] *A Roman legion.* See Antiquities.

lĕgo, lēgi, lectum, lĕgĕre, 3. v. a. *To collect; to read* [Gr. λέγω].

lēn-ĭo, ĭvi or ĭi, ītum, īre, 4. v. a. [lēn-is, "moderate"] *To soothe.*

lēnis, e, adj.: *Moderate; mild.*

lĕvis, e, adj.: *Light,* as opposed to "heavy." *Light, trifling, insignificant, frivolous; mild, gentle* [akin to Gr. ἐ-λαχ-ύς; Sans. LAGH-U].

lĕv-o, āvi, ātum, āre, 1. v. a. [lĕv-is, "light"] Of care: *To lighten, alleviate, relieve.*

lex, lēgis, f. [fr. lēg-o, "to read"] *A law.*

lĭben-ter, adv. [fr. lĭbens, "willing"] *Willingly, with pleasure.* Comp.: lĭbent-ius; (Sup.: lĭbentissĭme).

lĭb-ĕo, ŭi, ĭtum, ēre (usually found only in 3rd pers. sing. and inf. mood), 2. v. n.: *To be pleasing.* Impers.: lĭbet, *It pleases* or *is pleasing* [akin to Sans. root LUBH, "to desire"].

lĭb-er, ri, m. ("The inner bark, or rind, of a tree"; hence, as this bark was employed for writing upon) *A book* [akin to Gr. λέπειν, "to peel"].

lĭb-er, ĕra, ĕrum, adj. *Free, unfettered* [akin to Sans. root LUBH, "to

desire"; Gr. λίπτω, "to desire"].

lib-ĕri, ĕrorum, m. plur. (the sing. only in late Lat.) *Children* [akin to Sans. root LUBH, "to desire or love"].

lībĕr-o, āvi, ātum, āre, 1. v. a. [liber, "free"] *To free; to acquit* in a court of justice.

libidin-ōsus, ōsa, ōsum, adj. [libīdo, "sensual desire"] *Sensual.*

lib-īdo, idinis, f. [lib-ĕo, "to please"] *Desire.* -In a bad sense: *Desire, passion, lust.*

licent-ĭa, iae, f. [licens, "acting according to one's own will"] *Licence.*

lic-ĕo, ŭi, ĭtum, ēre (usually only in 3rd pers. sing. and inf. mood), 2. v. n. Impers.: licet *(It) is permitted* [Gr. root λιπ-, "leave"].

ling-ua (dissyll.), uae, f. *A tongue* [old form dingua, fr. Sans. JIHVA].

lītĕra, ae, f. (better littera): *A letter* of the alphabet. -Plur.: *Literature, learning, letters* [lino, "to daub"].

lŏcŭ-plē-s, tis, adj. [fr. locus, ple-o, "to fill"] *Rich, richly supplied.*

lŏc-us, i, m. (plur. lŏci, m. and lŏca, n.) *A place, spot; room; a topic* [prob. akin to Gr. root λεχ, "to put"].

long-e, adv. [long-us, "long"] *Far off.* — Comp.: *Further.* — In time: *Long, for a long time.*

long-inqu-us (trisyll.), a, um, adj. [fr. long-us, "long"] Of time: *Long, long continued.*

long-us, a, um, adj.: *Long* in extent or space. -In time: *Long, of long duration* [akin to Sans. DIRGHA, "long"].

lŏqu-ax, ācis, adj. [lŏqu-or, "to talk"] *Talkative, loquacious* —Comp.: *Too talkative.*

lŏqu-or, ūtus sum, i, 3. v. dep.: Neut.: *To speak.*—Act.: *To speak of; to say* [akin to Sans. root LAP, "to speak"].

lŭbenter: see libenter.

lŭbet: see libeo, libet.

lū-dus, di, m.: *Play* -Plur.: *Public games.*—As a proper name: *The Ludus;* the title of a work of the poet Naevius [lūdo, "to play"]

lūgĕo, luxi, no sup., lūgēre, 2. v. n. and a.: Neut.: *To mourn.*—Act.: *To mourn for; to bewail* [prob. akin to Gr. λύζω, "to sob"; λυγρός, "sorrowful"].

lū-men, minis, n. [fr. lūc-ĕo, "to shine"] *Light; a lamp.*—Of persons: *A light* or *luminary.*

lū-na, nae, f. [fr. lūc-ĕo, "to shine"] *The moon.*

lŭo, lŭi, lŭĕre, 3. v. a. *To atone for, expiate,* a crime [Compare Gr. λύω: Lat. solvo: Eng. loose].

lū-sio, sionis, f. [fr. lūd-o, "to play"] *Play, sport.*

lux, lūcis, f. [fr. lūc-ĕo, "to shine"] *Light; the public view.*

M., abbrev. of Marcus.

M', abbrev. of Manius.

M. F., abbrev. of Marci Filius.

măg-is, comp. adv. [akin to magnus] *More.*

măg-ister, istri, m. [a double comparative in form; fr. magis and comp. suffix ter] *A master:*—Magister equitum, *Master of the horse;* the title of the commander of the Roman cavalry under a dictator, next to whom he held rank. *A teacher.*

măgistĕr-ium, ii, n. [măgister] *The office,* or *post, of master of a feast.*

măgistr-ātus, ātūs, m. [măgister, "master"] *Magistracy; a magistrate.*

magn-ĭtūdo, itūdĭnis, f. [magn-us, "great"] *Greatness.*

magn-ŏpĕre, adv. [for magno ŏpĕre, the ablatives sing. of magnus, "great," and ŏpus, "work," respectively] *Greatly.*

mag-nus, na, num, adj.: *Great.* Of sound: *Loud.* In age: *Old.* Comp.: *Older, elder:*—majores natu, *older with respect to* (or *by*) *birth.* Comp.: major: Sup.: maximus [root MAG, akin to Gr. μέγ-ας, Sans. MAH-A, "great"].

mājor, us, comp. adj.: see magnus. —As Subst.: mājōres, um, m. plur. *Ancestors.*

mājōres, um; see **mājor**.

măl-e, adv. [măl-us, "bad"] *Badly.*

mallĕŏ-lus, li, m. [mallĕus, "a hammer *or* mallet"] *A mallet-shoot.*

mālo, **mālŭi**, malle, v. irreg. [fr. magis vŏlo, "to wish"] *To prefer.*

mălum, i; see **mălus**.

māl-us, i, f. *A mast* of a ship [Gr. μηλ-έα].

măl-us, a, um, adj. *Bad; unfortunate.* As Subst.: mălum, i, n. *An evil; a misfortune* [akin to Sans. MA-LAS, "dirty"; Gr. μέλ-ας, "black"].

mancipo; see emancipo.

māne, adv. *In the morning* [old Lat. manus, "good"].

măn-ĕo, si, sum, ēre, 2. v. n. *To remain* [akin to Gr. μέν-ω].

mă-nus, nūs, f. *A hand* [akin to Sans. root MÂ, "to measure"].

mā-ter, tris, f. *A mother*:—Magna Mater, *The Great Mother*; i. e. Cybēle or Ops [akin to Gr. μή-τηρ; Sans. MÂ-TRI; fr. root MÂ, in meaning of "to produce"].

mātūr-e, adv. [mātūr-us, in force of "speedy"] *Speedily.*

mātūr-ĭtas, ĭtātis, f. [mātūrus, "ripe"] *Ripeness, maturity.*

mātūr-o, āvi, ātum, āre, 1. v. a. [id.] *To ripen.* Pass. in reflexive force *To become ripe.*

mātūrus, a, um, adj. [Sans. root MÂ, as in manus] *Ripe, mature; seasonable.*

maxĭm-e, sup. adv. [maxĭmus, "greatest"] *In the greatest degree; very greatly, especially.*

mĕdĭtā-tĭo, tiōnis, f. [mĕdĭtor, "to meditate"] *A meditation.*

mĕd-ĭtor, ĭtātus sum, ĭtāri, 1. v. dep.: *To think; to meditate about.* P. perf. in pass. force: *Considered* [akin to Gr. μέδ-ομαι, "to care for"; Sans. MADHA, "wisdom"].

mĕd-ĭus, ĭa, ĭum, adj.: *Middle. The middle of* that denoted by the subst. with which it is in attribution [akin to Gr. μέσ-ος; Sans. MADH-YAS].

mĕdulla, ae, f. *Marrow* [medius].

mel, mellis, n. *Honey* [akin to Gr. μέλι].

mĕlĭus, comp. adv. [adverbial neut. of mĕlĭor, "better"] *Better.*

mĕmento, mĕmentōte, imperat. of mĕmĭni.

mĕ-mĭn-i, isse, v. defect. [fr. Lat. root MEN; see mens] *To remember; recollect.*

mĕmŏr-ĭa, ĭae, f. [mĕmor, "mindful"] *Memory, recollection; memory,* i. e. *a time* of recollection.

men-s, tis, f. *The mind,* as being the seat of thought [Lat. root MEN; akin to Sans. MAN-AS, "mind"; fr. root MAN, "to think"; cf. also Gr. μένω].

men-sa, sae, f. [Sans. MA, "measure"] *A table.*

men-sis, sis, m. [Sans. MA; compare Gr. μήν] *A month.*

men-tĭo, tiōnis, f. [MEN, root of mĕmĭni, "to call to mind"] *A mentioning, mention*:—mentionem facere (folld. by Gen. *or* dē and its case), *to make mention of.*

mētĭor, mensus sum, mētīri, 4. v. dep. *To measure* [akin to Sans. root MÂ, "to measure"].

mĕtŭ-o, mĕtŭi, mĕtūtum, mĕtŭĕre, 3. v. a. and n. [mĕtus, "fear"] Neut.: *To fear.* Act.: *To be afraid of; to fear.*

mĕ-us, a, um, pron. poss. [me, acc. sing. of ĕgo, "I"] *Of, or belonging to, me; my, mine.*

miles, ĭtis, comm. gen. *A soldier* [usually derived from mille, as each of the three Latin tribes originally contributed 1,000 men to the Roman legion. Better from Sans. root MIL-, "to unite"].

mīlĭt-āris, āre, adj. [miles, "a soldier"] *Military.*

mīlĭt-ĭa, ĭae, f. [mīlĭt-o, "to serve as a soldier"] *Military service*:—mīlĭtiae *on service, abroad.*

mĭnĭmus, a, um, sup. adj.; see parvus.

mĭn-or, us, comp. adj. [akin to mĭnŭo, "to lessen"] *Smaller; younger;* see parvus.

mĭn-ŭo, ŭi, ūtum, ŭĕre, 3. v. a. *To*

3. v. a. [ex, in "intensive" force; strŭo, "to pile up"] *To pile up.*

exsul-to, tāvi, tātum, tāre, 1. v. n. intens. [fr. exsĭlio, "to leap up," (= ex : SAL, root of săllo)] *To rejoice exceedingly, to exult; to roam about.*

ex-ter (-tĕrus), tĕra, tĕrum, adj. [ex, "out"] *On the outside, outward.* (Comp.: extĕrior, us).—Sup.: extrēmus (and extimus), a, um. *Outermost, furthest. The last part of* that denoted by the subst. to which it is in attribution. In time: *Latest, last.*

exter-nus, na, num, adj. [extĕr, "outward"] *Foreign.*—As Subst.: externa, ōrum, n. plur. *Foreign matters.*

ex-tímesco, tĭmŭi, no sup., tĭmescĕre, v. a. [ex, in "intensive" force; tĭmesco, "to fear"] *To dread, be terrified at.*

ex-torquĕo, torsi, tortum, torquēre, 2. v. a. [ex, "out"; torquĕo, "to twist"] *To wrest away* from one.

extrēmus, a, um; see exter.

F, abbrev. of Fabius.

fā-bŭla, bŭlae, f. [fari, "to speak"] *A story, tale; a play.*

făcil-e, adv. [făcĭl-is, "easy"] *Easily, agreeably.* Comp.: făcil-ĭus; Sup.: făcil-lĭme.

făc-ĭnus, ĭnŏris, n. [făc-ĭo, "to do"] *A bad or evil deed; a crime.*

făcĭo, fēci, factum, făcĕre, 3. v. a. *To make.* In pass. constr.: *To be made,* or *become.* With second Acc. of part. pres.: *To make, represent* a person as doing something. *To bring to pass, effect. To appoint.* Impers. pres.: fit, *It comes to pass.* With verbum as Object: *To speak, utter. To write, compose. To do.* Pass.: fīo, factus sum, fĭĕri [akin to Sans. root BHŪ, "to be," in causative force].

fac-tum, ti, n. [făc-ĭo, "to do"] *A work; a deed, act.*

fal-sus, sa, sum, adj. [fr. fall-o, "to deceive"] *Untrue, false.* As Subst.: falsum, i, n. *That which is false, falsehood.* falsa, ōrum, n. plur. *False things.*

fāma, ae, f. (fari) *Report; fame, renown* [=Gr. φήμη].

fămĭlĭ-āris, āre, adj. [fămĭlĭ-a, "a family"] *Of,* or *belonging to, a family:* res familiaris, (*effects pertaining to a family;* i.e.) *property. Intimate, familiar.* As Subst.: fămĭlĭāris, is, m. *An intimate friend.*

faxim, old perf. subj. of făcĭo.

fē-cundus, cunda, cundum, adj. [fĕ-o, "to produce"] *Fertile, fruitful.*

fē-nus, nŏris, n. Better faenus. [id.] *Gain.*

fĕre, adv.: *Nearly, almost; commonly, for the most part.*

fĕr-ĭo, no perf. nor sup., īre, 4. v. a.: *To strike; to kill* by striking.

fĕro, tŭli, lātum, ferre, v. a.: *To bear, carry, undertake; to report.* Of a law as Object: *To propose. To bear* in any way:—moleste ferre, (*to bear with annoyance;* i.e.) *to be annoyed* at. With second Acc.: *To represent, report* a person to be that which is denoted by second Acc.; [akin to Gr. φέρω, also to Sans. root BHRI; tŭl-i is formed fr. root TUL or TOL, whence tol-lo; lā-tum = tlā-tum, akin to τλά-ω].

fĕrōc-ĭtas, ĭtātis, f. [fĕrox, "bold"] *Boldness, spirit.*

fer-rum, ri, n. [compare Lat. firmus] *Iron; an iron implement* of any kind; *a pruning-knife.*

ferv-or, ōris, m. [ferv-ĕo, "to be hot"] *Vehemence, ardor, fervor.*

fibra, ae, f. *A fibre* [akin to filum, "a thread"].

fīcus, i and ūs, f. *A fig.*

1. fíd-es, ĕi, f. [fīd-o, "to trust"] *Trust, faith, integrity; a pledge.*

2. fídes, is, f. *A stringed instrument, lyre* [akin to Gr. σφιδη].

fīgo, fixi, fixum, fīgĕre, 3. v. a. *To fix* [prob. akin to σφίγ-γω, "to bind tight"].

fīlĭa, ae, f. [akin to filius] *A daughter.*

fīlĭus, ĭi, m. *A son* [root of feo, "to produce"].

fingo, finxi, fictum, fingĕre, 3. v. a. Mentally: *To imagine* [prob. akin to θιγ, root of θιγγάνω, "to touch"].

fī-nis, nis, m. [fr. FID, root of find-o] *An end, termination limit.*

fio, fĭĕri; see făcio.

flāgĭtĭ-ōsus, ōsa, ōsum, adj. [flāgitium, "a disgraceful act"] *Very disgraceful.*

flāgĭt-ĭum, ĭi, n. [flāgit-o, "to demand"] *An infamous act; shame.*

flag-ro, rāvi, rātum, rāre, 1. v. n. Mentally: *To burn, glow; to be inflamed* [akin to Gr. φλέγ-ω, "to burn"; Sans. root BHRAJ, "to shine"].

flam-ma, mae, f. *A flame* [fr. flagro, "to burn *or* blaze"; akin to Gr. φλέγ-ω, "to burn"; Sans. root BHRÂJ, "to shine"].

flecto, flexi, flexum, flectĕre, 3. v. a. *To bend, turn* [prob. akin to πλέκ-ω, "to plait," or to Lat. falx].

flē-tus, tūs, m. [fle-o, "to weep"] *A weeping; tears.*

flōrens, ntis: P. pres. of flōrĕo.—Pa.: *Flourishing.*

flōr-ĕo, ŭi, no sup., ēre, 2. v. n. [flos, "a flower"] *To flourish.*

flōs, flōris, m. *A flower* [root FLA- in flare, "to blow"].

flŭo, fluxi, fluxum, flŭĕre, 3. v. n. *To flow* [akin to Sans. root PLU, "to flow"; and Lat. fleo].

fŏcus, i, m. [akin to Gr. root φα, "to be bright"] *A fire-place, hearth.*

foed-us, ĕris, n. [fr. fid-o, "to trust"] *A treaty.*

fŏre, fut. inf. of sum.

for-s, tis, f. [probably for fer-s; fr. fĕr-o] *Chance.*—Adverbial expression: Forte (abl.), *By chance; perchance.*

fort-as-se, adv. [fr. fort-e, "by chance"; an, "whether"] *Perhaps, perchance.*

for-tis, te, adj.: *Strong; courageous, brave, gallant* [sometimes referred to fĕr-o, "to bear"; sometimes to Sans. root DHAR].

fort-ĭter, adv. [fort-is, "brave"] *Bravely.*

fort-ūna, ūnae, f. [fors, "chance"] *Fortune,* whether good or bad.

fortūnā-tus, ta, tum, adj. [fortūno, "to make fortunate"] *Happy, fortunate.*

fŏr-us, i, m. *A gangway* of a ship [from fero; akin to forum; also akin to Gr. root πορ, found in περ-άω, "to pass through"; πόρ-ος, "a way"].

fos-sio, siōnis, f. [fr. fŏd-io, "to dig"] *A digging.*

frăg-ĭlis, ĭle, adj. [frango, "to break," through root FRAG] *Frail.*

frango, frēgi, fractum, frangĕre, 3. v. a.: *To break; to break down, destroy* [akin to Gr. ῥήγνυμι].

frāter, tris, m. *A brother* [akin to Sans. BHRÂTRI, "a brother"].

frĕquens, ntis, adj. [compare farcio and Gr. root φρακ- in φράσσω, "to enclose"] Of persons: *Often, frequent,* or *constant* in doing something; also, rendered adverbially: *often, frequently.* Of things: *Frequent, oft-repeated.*

frē-tus, ta, tum, adj. With Abl.: *Relying upon* [akin to Sans. root DHRI, "to support"].

frīg-us, ŏris, n [akin to Gr. ῥῖγος, "cold"] *Cold.*

fruc-tus, tūs, m. [fr. frŭ or, "to enjoy"] *Fruit, produce,* of the soil, trees; *profit; fruit, consequence.*

frŭor, fructus sum, frui, 3. v. dep. With Abl.: *To enjoy* [root FRU or FRUG, akin to Sans. root BHUJ, "to enjoy"].

frustra, adv. [akin to fraudo, "to deceive"] *In vain, to no purpose.*

frux, frūgis (mostly plur.), f. [fr. FRUG, a root of frŭor, "to eat"] *Fruits of the earth.*

fŭgĭo, fūgi, fŭgitum, fŭgĕre, 3. v. n. and a.: Neut.: *To flee.* Act.: *To flee from; to shun* [akin to φυγ, root of φεύγω, "to flee": and also Sans. root BHUJ, "to bend"].

fulcio, fulsi, fultum, fulcīre, 4. v. a. *To support.*

fultus, a, um, P. perf. pass. of fulcio.

fūnāle, is; see fūnālis.

fūn-ālis, āle, adj. [fūn-is, "a rope"] *Pertaining to a rope.*—As Subst.: **fūnāle, is, n.** *A wax-torch, a link.*

fundā-mentum, menti, n. [fundo, "to found"; fundus, "bottom"] *A foundation.*

fundo, fūdi, fūsum, fundĕre, 3. v. a.: *To pour out; to bring forth, bear, in abundance.* Pass. in reflexive force: *To spread itself; to spread* [akin to Gr. χέ-ω, "to pour out"; χύ-σις, "a pouring out"].

fū-nus, nĕris, n. [Sans. DHUMAS, "smoke." Compare fumus. Funus primarily referred to the burning of the body] *Funeral-rites; a funeral.*

fŭrĭ-ōsus, ōsa, ōsum, adj. [fŭrĭ-ae, "rage"] *Full of rage; mad.*

fŭtūrus, a, um, P. fut. of sum.—As Subst.: fŭtūra, ōrum, n. plur. *Future things.*

gall-īna, īnae, f. [gall-us, "a cock"] *A hen.* In collective force: *Poultry.*

gaudĕo, gāvīsus sum, gaudēre, 2. v. n. semi-dep. *To delight* [akin to Gr. γηθέω].

gem-ma, mae, f. [akin to Gr. γέμω, "to be full"] *A bud.* From similarity of shape: *A jewel, gem.*

gĕnĕr-o, avi, ātum, āre, 1. v. a. [gĕnus, "a race *or* family"] *To bring forth, produce.*

gĕnĭcŭl-ātus, āta, ātum, adj. [gĕnĭcŭl-um, "a little knee"; (fr. genu) hence, "a joint *or* knot" of plants] *Having knots* or *joints; geniculated; knotted.*

gen-s, tis, f. [root GEN- of gigno] *A race* of persons; *a nation.* At Rome: *A clan,* or rather *house,* containing within it several familiae.

gĕn-us, ĕris, n. *A race; a sort, kind* [gĕn-o (= gigno), "to bear"; and so, "a bearing"; cf. Gr. γένος].

gĕro, gessi, gestum, gĕrĕre, 3. v. a. [root GAS-, "to come, go"] *To bear; to do; to manage.* Of war as Object: *To carry on, wage. To conduct.* Of a magistracy or other public office as Object: *To bear, have.*

glădĭus, ii, m. *A sword.*

glōr-ĭa, ĭae, f. [Sans. CRU-, "to hear"; akin to Lat. clueo; Gr. κλύω] *Glory.*

glōrĭ-or, ātus sum, āri, 1. v. dep. [glōrĭ-a, "boasting"] *To boast.*

grandis, e, adj. *Great, large.* Of persons: *Old;*—grandis natu, (*old with respect to birth;* i.e.) *advanced in years.*

grānum, i, n. [root GAR: Sans. GARAMI, "to wear away"] *A grain, seed.*

grāt-ĭa, ĭae, f. [grāt-us, "pleasing"] *Favor:*—in gratiam redire cum (*to return into favor with;* i.e.) *to be reconciled to. Gratitude:*—gratiam habere, *to have gratitude,* i.e. *to be grateful; to thank.* Adverbial Abl.: With Gen. or Gerund in di: *For the sake of.*

grātus, ta, tum, adj. *Dear, pleasing* [prob. akin to χαίρω (root χαρ), "to rejoice"].

grăvis, e, adj. *Heavy; burdensome; important.* With respect to character: *Of weight, authority,* or *influence* [akin to Gr. βαρ-ύς; Sans. GUR-U, for original GAR-U].

grăv-ĭtas, ĭtātis, f. [grăv-is, "weighty"] *Weight; gravity.*

grăv-ĭter, adv. [grăv-is, "heavy"] *Severely; impressively.* Comp.: grăv-ĭus; Sup.: grăv-issĭme.

grĕmĭum, ii, n. [Sans. GARBHAS, "child"] *The bosom.*

gŭbernā-tor, tōris, m. [gŭberno, "to steer"] *A pilot.*

gustā-tus, tūs, m. [gusto, "to taste" akin to Gr. γεύω] *Taste.*

hăb-ĕo, ŭi, ĭtum, ēre, 2. v. a. *To have; to hold, keep* an object in the state denoted by Adj.; *to reckon, consider, hold* [prob. akin to ἅπτομαι, "to lay hold of"; also, to ăp-ĭo, ăp-o, "to grasp"].

hăb-ĭto, ĭtāvi, ĭtātum, ĭtāre, 1. v. n. intens. [hăb-ĕo, "to have"; hence, "to hold, *or* inhabit," a place] *To dwell, reside.*

haedus, i, m. [Sans. HUDA, "ram"] *A kid.*—In collective force: *Kids.*

hamus, i, m. [akin to Gr. ἅπτω] *A hook.*

hasta, ae, f. [Sans. HASTAS, "hand"; compare Gr. root χαδ- in χανδάνω, and root of PRE-HEN-DO] *A spear.*

haud, adv. [perhaps originally hau = οὐ] *Not at all, not.*

herb-esco, no perf. nor sup., escĕre, 3. v. n. [herb-a, "a green stalk"] *To grow into green stalks* or *blades.*

hercŭle; see Hercŭles.

hĭb-ernus, erna, ernum, adj. [fr. hiems, "winter"] *Of*, or *belonging to, winter.*

1. **hĭc**, haec, hoc, pron. dem. *This.* —As Subst.: *This person* or *thing.*— Adverbial Abl.: hoc, *On this account* [akin to Sans. pronominal root I, aspirated; with c (= ce), demonstrative suffix].

2. **hīc**, adv. [1. hic] *Here.*

h-in-c, adv. [for hince, locative form from hic] *From this place; from this cause, hence.*

histrĭo, ōnis, m. [Etruscan prim. form HISTER] *An actor.*

hŏ-dĭe, adv. [contr. fr. hoc die] *To-day.*

hŏmo, ĭnis, comm. gen. [root in humus, "the ground"] Sing.: *A person*, or *man* generally.

hŏnest-e, adv. [hŏnestus, "honorable"] *Honorably.*

hŏnes-tus, ta, tum, adj. [fr. hŏnor, "honor"] *Noble, honorable.*

hŏnor, ōris, m. *Honor;* official *dignity; an office.*

hŏnōrā-bĭlis, bĭle, adj. [hŏnōro, "to honor"] *Honorable.*

hŏnōrā-tus, ta, tum, adj. [hŏnōro, "to honor"] *Honored, respected; distinguished.*

hōra, ae, f. *An hour* [akin to Gr. ὥρα].

hortus, i, m. *A garden* [compare χόρτος, "an enclosure"].

hos-pes, pĭtis, m. *A visitor. A host. A guest-friend;* i.e. a person between whom and one's self there exists a bond of hospitality, which extends also to the families and descendants of each. This tie was held most sacred; and to violate it was regarded as the greatest impiety. *A stranger* [perhaps from hostis, "a stranger," and PA- root of pasco, "to feed"].

hospĭt-ĭum, ĭi, n. [hospes, "a stranger"] *A lodging, inn.*

hos-tis, tis, comm. gen *A stranger.* A public *enemy; a foe.* Plur.: *The enemy*, in collective force [perhaps akin to Sans. root GHAS, "to eat"].

hūmān-ĭtas, ĭtātis, f. [hūmān-us, "humane"] *Humanity; polished manners, liberal education.*

hūm-ānus, āna, ānum, adj. [fr. hŏmo, "a man"] *Human; humane; polished, polite.*

hŭm-ĕrus, ĕri, m. (properly UMERUS) *A shoulder* [akin to Gr. ὦμ-ος].

hŭm-us, i, f. *The ground* [akin to Gr. χαμ-αί, "on the ground"].

id-circ-o, adv. [id. neut. acc. sing. of is, "that"; circ-a, "about"] *Therefore.*

ī-dem, ĕă-dem, ĭ-dem, pron. dem. [pronominal root I: with demonstrative suffix dem] *The same.*—As Subst.: īdem, m. *The same man.* ĭdem, n. *The same thing.*

ĭg-ĭtur, adv. [probably for ic-itus; ig = ic, fr. pronominal root I; suffix itus] *Therefore.*

i-gnāvus, gnāva, gnāvum, adj. [fr. ĭn, "not"; gnāvus, "busy"] *Inactive, lazy.*

ignis, is, m. *Fire* [akin to Sans. AGNI, "fire"].

i-gnōmĭn-ĭa, ĭae, f. [fr. ĭn, in "negative" force; gnōmen (= nōmen), "a name"] *Loss of good name, disgrace.*

i-gnosco, gnōvi, gnōtum, gnoscĕre, 3. v. n. [for ingnosco; fr. ĭn, in "negative" force; gnosco (=nosco), "to know"] *To pardon, forgive.*

il-lacrĭmo, lacrĭmāvi, lacrĭmātum, lacrĭmāre, 1. v. n. [fr. ĭn, "on account of, over"; lacrĭmo, "to weep"] *To shed tears, lament.*

il-le, la, lud, pron. adj. [fr. is] *That.* —As Subst. *That person* or *thing; he, she, it.* Of some person, *etc.*, commonly known: *That well-known* or *famous.*

illĕc-ĕbra, ĕbrae, f. [fr. illĭcio, "to entice"] *Allurement.*

illuc, adv. [adverbial neut. of illic, "that"] *To that place, thither.*

il-lūdo, lūsi, lūsum, lūdĕre, 3. v. a. [fr. in, "at"; lūdo, "to jeer"] *To ridicule.*

il-lustr-is, e. adj. [fr. in, "greatly"; lustr-o, "to illumine"] *Renowned, famous.*

imbēcillus, a, um, adj. *Weak, feeble.*

imber, bris, m. *A shower* or *storm* [akin to Gr. ὄμβρος].

ĭm-ĭtor, ĭtātus sum, ĭtāri, 1. v. dep. *To imitate* [root ΙΜ, akin to Gr. μιμέομαι].

immis-sio, siōnis, f. [fr. immitt-o, "to let in"] *An engrafting.* See note on sect. 53.

im-mŏdĕrātus, mŏdĕrāta, mŏdĕrātum, adj. [fr. in, "not", mŏdĕrātus, "moderate"] *Excessive immoderate.*

ĭm-mortālis, mortāle, adj. [fr. in, "not"; mortālis, "mortal"] *Immortal.*

immortāl-ĭtas, ĭtātis, f. [immortālis, "immortal"] *Immortality.*

im-pĕd-io, ĭvi or ĭi, ītum, īre, 4. v. a. [fr. in, "in"; pes, "the foot"] *To hinder.*

im-pello, pŭli, pulsum, pellĕre, 3. v. a. [fr. in, "against" pello, "to drive"] *To impel.*

im-pendĕo, no perf. nor sup., pendēre, 2. v. n. [fr. in, "over"; pendĕo, "to hang"] *To be imminent; to impend.*

impĕrā-tor, tōris, m. [impĕr-o] *A commander.*

impĕr-ĭum, ĭi, n. [impĕr-o, "to command"] *A command, authority the right, or power, of commanding; authority, control; sway; a dominion, empire.*

im-pĕro, pĕrāvi, pĕrātum, pĕrāre, 1. v. n. [fr. in, "upon"; păro, "to put"] *To command.*

importūn-ĭtas, ĭtātis, f. [importūnus, in force of "uncivil"; from porto] *Rudeness.*

ĭn, prep. gov. abl. and acc.: With Abl.: *In; in the case of; at; among; on; over.* With Acc.: *Into.* Of time: *To, unto, till* [Gr. ἐν].

in-certus, certa, certum, adj. [in, "not"; certus, "sure"] *Not sure, uncertain.*—As Subst.: **incertum**, i, n. *An uncertainty.*

in-cĭdo, cĭdi, cāsum, cĭdĕre, 3. v. n. [fr. in, "into"; cădo, "to fall"] *To fall into.*

in-cīdo, cīdi, cīsum, cīdĕre, 3. v. a. [fr. in, "into"; caedo, "to cut"] *To engrave, inscribe.*

in-cĭto, cĭtāvi, cĭtātum, cĭtāre, 1. v. a. [in, cĭto, "to set in rapid motion"] *To urge forward; to spur on; to incite; to excite.*

in-clīn-o, āvi, ātum, āre, 1. v. n. [in, "towards"; clīn-o, (found only in compound and derivative words), "to lean"] *To be inclined; to incline.*

in-clūdo, clūsi, clūsum, clūdĕre, 3. v. a. [in, "in"; clūdo (=claudo), "to shut"] *To shut in; to confine, enclose.*

in-cŏl-a, ae, m. [incŏl-o, "to inhabit"] *An inhabitant.*

inconstant-ĭa, ĭae, f. [inconstans, "inconsistent"] *Inconsistency; fickleness.*

incrēdĭbĭl-ĭter, adv. [incrēdĭbĭl-is, "incredible"] *Incredibly, remarkably.*

incrē-mentum, menti, n. [incresco, "to grow"] *Growth.*

in-curro, curri and cŭcurri cursum currĕre, 3. v. n. [in, "into" curro, "to run"] *To run into.*

in-dīco, dixi, dictum, dīcĕre, 3. v. a. [in, in "augmentative" force: dīco, "to say"] *To declare publicly; to proclaim.* With bellum as nearer Object, and Dat. of remoter Object: *To declare war against.*

in-doctus, docta, doctum, adj. [in, not doctus, "taught"] *Untaught, unlearned.*

ind-ŏl-es, is, f. [ind-u (=in), "in, within"; ŏl-esco, "to grow"] *Natural talent; natural disposition* or *character.*

industrĭ-a, ae, f. [industrius, "industrious"; fr. indu (=in), and struo, "to pile up"] *Industry.*

ĭn-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. [ĭn, "into"; ĕo, "to go"] *To begin, commence.*

ĭn-ers, ertis, adj. [fr. ĭn, "not"; ars, "art"] *Unskilled; inactive, indolent.*

ĭn-exercĭtātus, exercĭtāta, exercĭtātum, adj. [ĭn, "not"; exercĭtātus, "exercised"] *Untrained, unpractised.*

infirm-ĭtas, ĭtātis, f. [infirm-us, "weak"] *Weakness.*

in-fir mus, firma, firmum, adj. [ĭn, "not"; firmus, "strong"] *Not strong, weak.*

in-gĕn-ĭum, ĭi, n. [ĭn, "in"; GEN, root of gigno (pass.), "to be born"] *Natural abilities, talents* or *genius; mental powers; wits.*

in-grăvesco, no perf. nor sup., grăvescĕre, 3. v. n. [ĭn, grăvesco; "to become heavy"] *To grow,* or *become, heavy; to become wearied.*

in-grĕdĭor, gressus sum, grĕdi, 3. v. dep. [fr. ĭn, "into"; grădĭor, "to step"] *To go, enter; to enter upon* a journey; *to begin, commence.*

ĭnhūmān-ĭtas, ĭtātis, f. [ĭnhūmānus, "discourteous"] *Churlishness.*

ĭn-hūmānus, hūmāna, hūmānum, adj. [ĭn, "not"; hūmānus, in force of "courteous"] *Churlish.*

ĭnĭmīc-ĭtĭa, ĭtĭae, f. [ĭnĭmīcus, "unfriendly"] *Enmity.*

ĭn-ĭmīcus, ĭmīca, ĭmīcum, adj. [fr. ĭn, "not"; ămīcus, "friendly"] *Unfriendly, hostile.*

ĭn-ĭquus, ĭqua, ĭquum, adj. [fr. ĭn, "not"; aequus, "even"] *Not calm* or *composed, troubled.*

ĭnĭ-tium, tĭi, n. [ĭnĕo, "to go into"] *A beginning.*

in-jus-sus, sūs (found only in Abl. Sing.), m. [fr. ĭn, "not"; jŭb-ĕo, "to command"] *Without command.*

in-nŭmĕrābĭl-is, nŭmĕrābĭle, adj. [ĭn, "not"; nŭmĕrābĭlis, "to be counted"] *Countless, innumerable.*

ĭnŏp-ĭa, ĭae, f. [ĭnops, "without means"] *Need, poverty.*

inquam (inquĭo), v. def. *To say.*

in-scrībo, scripsi, scriptum, scrībĕre, 3. v. a. [ĭn, "upon"; scrībo, "to write"] Of a book: *To give a title to; to entitle.*

in-sĭpĭens, sĭpĭentis, adj. [fr. ĭn, "not"; săpĭens, "wise"] *Not wise, unwise, foolish, senseless.*

insĭpĭen-ter, adv. [fr. insĭpĭens, "unwise"] *Foolishly.*

insĭ-tĭ, tĭōnis, f. [fr. insĕro, "to engraft" (= in; sĕro)] *An engrafting, grafting.*

in-sŏle-ns, ntis, adj. [ĭn, "not"; sŏlĕ-o, "to be accustomed"] *Haughty, eccentric.*

insomn-ĭa, ĭae, f. [insomnis, "sleepless": from in and somnus] *Sleeplessness.*

in-stillo, stillāvi, stillātum, stillāre, 1. v. a. [ĭn, "into"; stillo, "to drop"] *To drop into; to pour into by drops.*

in-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, 3. v. a. [fr. ĭn; stătŭo, "to set"] *To institute; to train up, educate.*

instĭtū-tum, ti, n. [instĭtŭo, "to found"] *Custom; a regulation, institution, law.*

in-strŭo, struxi, structum, strŭĕre, 3. v. a. [ĭn; strŭo, "to build"] *To build up; to teach, train, instruct.*

in-tĕg-er, ra, rum, adj. [fr. ĭn, "not"; tango, "to touch"] Of the mind: *Unimpaired, sound; perfect; fresh.*

intel-lĭgo (intel-lĕgo), lexi, lectum, lĭgĕre, 3. v. a. [fr. inter, "between"; lĕgo, "to choose"] *To perceive.*

in-tempĕrans, tempĕrantis, adj. [ĭn, "not"; tempĕrans, "moderate"] *Profligate.*

inten-tus, ta, tum, adj. [fr. intendo, "to bend"] Of a bow: *Stretched.* Of the mind: *Strung, ready.*

inter, prep. gov. acc.: *Between, among.* Of things: *Among.* Of time: *During.*

inter-dīco, dixi, dictum, dīcĕre, 3. v. a. and n. [inter, "between"; dīco, "to speak"] *To interdict.*—With Dat. of person and Abl. of thing: *To issue an edict* to some person in some matter.

To ask, or *inquire, about*. Neut.: *To make inquiry*.

perdĭtus, a, um: 1. P. perf. pass. of perdo.—2. Pa.: Morally: *Abandoned*.

perdo, perdĭdi, perdĭtum, perdĕre, 3. v. a.: *To destroy, to lose* [perhaps akin to Gr. περθω, "to destroy"].

per-dūco, duxi, ductum, dūcĕre, 3. v. a. [per, "through"; dūco, "to lead"] *To draw out, prolong*.

pĕr-ĕo, ivi *or* ii, itum, īre, v. n. irreg. [pĕr, "through"; eo, "to go"] *To perish*.

perfec-tus, ta, tum, adj. [fr. perficio, "to complete," (pĕr; FAC, root of făc-io)] *Complete, perfect*.

per-fungor, functus sum, fungi, 3. v. dep. [per, in "augmentative" force; fungor, "to discharge"] With Abl.: *To perform*.

per-măneo, mansi, mansum, mănēre, 2. v. n. [per, "to the end"; măneo, "to stay"] *To continue, remain*.

per-mulcĕo, mulsi, mulsum, mulcēre, 2. v. a. [pĕr, "all over"; mulcĕo, "to stroke"] *To please, delight*.

per-multus, multa, multum, adj. [per, in "augmentative" force; multus, "much, many"] *Very much; very many*.

[p]er-saepe, adv [pĕr, in "augmentative" force; saepe, "often"] *Very often*.

per-sĕquor, sĕquūtus sum, sĕqui, 3. v. dep. [pĕr, in "augmentative" force; sĕquor, "to follow"] *To follow perseveringly; to pursue, finish, follow; to set forth, treat of, relate*.

perspic-ŭus, ŭa, ŭum, adj. [perspic-io, "to see through"] *Clear, evident, manifest*.

per-stŭdiōsus, stŭdiōsa, stŭdiōsum, adj. [pĕr, in "augmentative" force; stŭdiōsus, in force of "zealous"] *Very zealous of, very fond of*.

per-suādĕo, suāsi, suāsum, suādēre, 2. v. a. [pĕr, "thoroughly"; suādĕo, "to advise"] *To convince*, or *persuade*, a person *of*, or *about*, something;—at xiii. 43 in pass. constr.

per-tĭnĕo, tĭnŭi, tentum, tĭnēre, 2. v. n. [fr. pĕr, "thoroughly"; tĕnĕo, "to hold"] *To reach* to a place; *to belong, relate, pertain, to*.

pĕr-ūtĭlis, utile, adj. [pĕr. in "augmentative" force; ūtĭlis, "useful"] *Very useful*.

per-vĕnio, vēni, ventum, vĕnīre, 4. v. n. [pĕr, "quite"; vĕnio, "to come"] *To come quite* to a place *to arrive*.

pervers-ĭtas, ītātis, f. [pervers-us, "perverse"] *Perversity*.

pēs, pĕdis, m. *A foot*:—pedibus, *on foot, afoot* [akin to Gr. πούς, ποδ-ός; Sans. PAD, fr root PAD, "to go"].

pest-i-fer, fĕra, fĕrum, adj. [pest-is, "pestilence"; fĕro, "to bring"] *Pernicious*.

pes-tis, tis, f. [fr. perd-o] *A pest, bane*.

pĕt-o, ivi *or* ii, itum, ĕre, 3. v. a. *To seek* [akin to Sans. root PAT, which is connected with Gr πιπτω, "to fall," and πετομαι, "to fly"].

pĕtŭlant-ĭa, iae, f. [pĕtŭlans, "petulant" fr. peto] *Wantonness, petulance*.

phĭlŏsŏphĭa, ae, f. *Philosophy* [Gr. φιλοσοφια].

phĭlŏsŏphus, i, m. *A philosopher* [Gr. φιλόσοφος].

pĭ-e, adv [pĭ-us, "pious, affectionate"] *Piously; affectionately*.

pĭ-ĕtas, ĕtātis, f. [pi-us, "pious; affectionate"] *Piety; filial affection*.

pĭla, ae, f. *A ball* for playing [akin to Gr πάλλω, "brandish"; and Lat. pellere, "drive"].

piscis, is, m. *A fish*.

plă[c]-ĕo, ŭi, ĭtum, ēre, 2. v. n.: *To be pleasing*.—Impers.: plăcet, *It pleases* [perhaps akin to Sans. root PRI, "to please," also "to love"; whence Gr. φιλ-έω].

plăc-ĭdus, ĭda, ĭdum, adj. [plăc-ĕo, "to please"] *Calm*.

plān-e, adv. [plān-us, "level"] *Plainly; entirely, quite*.

plan-ta, tae, f. [root PLAG— of plango; πλησσω] *A scion, slip, set in* the ground.

plaudo, plausi, plausum, plaudĕre, 3. v. a. *To applaud.* Phrase: **plaudite,** *Applaud ye, give your applause.*

plau-sus, sūs, m. [fr. plaud-o, "to clap the hands"] *A clapping of the hands; applause.*

pleb-s, is, f. *The multitude; the populace* [akin to Gr. πλῆθ-ος, "a multitude"].

plē-nus, na, num. adj. [plĕ-o, "to fill"] *Full.*

plērumque, adv. [adverbial neut. of plērusque] *Generally.*

plērusque, plerăque, plērumque, adj. [a strengthened form of plērus, "very many"] Sing.: *The larger part of.*—Plur.: *Very many, most of.*—As Subst.: **plērique,** m. plur. *Most persons.* **plērăque,** n. plur. *Most things, very many things.*

plu-rimus, rima, rimum, sup. adj. [PLE, root of plĕ-o, "to fill"] Sing.: *Very much.*—Plur.: *Very many.*

plūs, plūris (Plur. **plures, plūra**), comp. adj. [contr. and changed fr. ple-or; PLE, root of plĕ-o, "to fill"; comparative suffix, "or"] *More.* **plūris,** *of more worth,* or *value.*—Plur.: *More.*—As Subst.: **plūra,** n. *More things; several.*—As Subst.: **plūres, ium,** m. plur. *Several persons.*

plus, adv. *More.*

pō-cŭlum, cŭli, n. *A cup* [akin to Sans. root PĀ, "to drink"; compare poto; πίνω].

poen-ĭtet (better paen-) **ŭit,** no sup., **itēre,** 2. v. a. impers. [root in poena, Gr. ποινή] With Acc. of person and Gen. of thing: *It repents* one of something; *i.e., I,* etc., *repent of.*—With Acc. of person alone: *It repents* one; *I,* etc., *repent.*

pŏēta, ae, m. *A poet* [Gr. ποιητής].

pol-lĭcĕor, licitus sum, licēri, 2. v. dep. [fr. an old prep., por, or port, equal to Gr. προς; and liceor] Act.: *To promise.* Neut.: *To promise.*

pōmārĭ-um, i, n. [pōmārius, "of fruit or fruit-trees"] *A fruit-garden, or orchard.*

pōmum, i, n. [root PA-, of pasco] *Fruit; an apple.*

pond-us, ĕris, n. [fr. pend-o, "to weigh"] *A weight.*

pōno, posŭi, posĭtum, pōnĕre, 3. v. a. [usually regarded as contracted fr. posino; from old prep. port, equal to προς, and sino, "to let down"] *To place.*

pontĭfex, fĭcis, m. *A pontifex,* i.e. *a Roman high-priest, a pontiff:*—Pontifex Maximus, *The Chief Pontiff* [usually derived fr. pons, facio].

pontĭfĭc-ius, ia, ium, adj. [pontifex, "a pontiff"] *Of,* or *pertaining to, a pontiff* or *the pontiffs; pontifical.*

pŏ-pŭl-us, i, m. *A people; the* Roman *people* [root PLE-, of pleo].

porcus, i, m.: *A hog, pig.* In collective force: *Hogs.*

porro, adv. [from root PRA-; compare prae, pro; and Gr. πόρρω] *Furthermore, in turn, formerly.*

por-tus, tūs, m. *A harbor, haven, port* [prob. akin to περ-άω, "to pass through"; πόρ-ος, "a way"; root in porta].

possum, pŏtŭi, no sup., **posse,** v. n. irreg. [fr. pot-is, "able"; sum, "to be"] *To be able; to avail.*

post, adv. and prep. [root PAS-; Sans. PAC-KAS, "behind"] Adv.: Of time: *Afterwards:*—post quam, *after that.* Prep. gov. Acc.: Of place: *After.* Of time: *After.*

post-ĕa, adv. [post and acc. pl. eă, originally eā] *Afterwards.*—In combination with quam, or as one word: *After that.*

postĕr-ĭtas, ītātis, f. [postĕrus, "coming after"] *Posterity.*

post-ĕrus, ĕra, ĕrum, adj. [post, "after"] *Coming after.*—As Subst.: **postĕri, ōrum,** m. plur. *Posterity.*

postŭlo, āvi, ātum, āre, 1. v. a. [usually considered akin to posco, "to require"] *To ask, demand.*

pōt-ĭo, iōnis, f. [pōt-o, "to drink"] *A drinking; drink.*

pŏt-ĭor, ītus sum, īri, 4. v. dep. [pŏt-is, "powerful"] With Gen.: *To have*, or *get, possession of.*

pŏtĭundum, Gerund in dum fr. pŏtĭor.

pŏt-ĭus, comp. adj. [adverbial neut. of pŏtĭor, "preferable"] *Rather.*

praecep-tum, ti, n. [fr. praecĭpĭo, "to order" (prae; CAP, root of căpĭo)] *An order: a precept.*

prae-cīdo, cīdi, cīsum, cīdĕre, 3. v. a. [fr. prae, "before"; caedo, "to cut off"] *To settle a matter shortly, to be concise.*

prae-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. and n. [fr. prae, "beforehand"; căpĭo, "to take"] *To direct.*

praeclār-e, adv. [praeclār-us, in force of "excellent"] *Excellently, right well.*

prae-clārus, clāra, clārum, adj. [prae, in "augmentative" force: clārus, "bright"] *Remarkable, illustrious, admirable, glorious.*—As Subst.: prae-clāra, ōrum, n. plur. *Admirable things.*

prae-dīco, dixi, dictum, dīcĕre, 3. v. a. [prae, "beforehand"; dīco, "to speak"] *To predict.*

prae-dĭco, dicāvi, dicātum, dicāre, 1. v. a. [prae, "publicly"; dĭco, "to proclaim"] *To proclaim publicly.*—Without nearer Object: *To vaunt, boast.*

prae-d-ĭtus, ĭta, ĭtum, adj. [prae, "before *or* above"; d-o, "to give"] With Abl.: *Endued, endowed with; presiding over.*

prae-m-ĭum, ĭi, n. [fr. prae, "beyond *or* above"; ĕm-o, "to take"] *Advantage, reward.*

prae-scrībo, scripsi, scriptum, scrībĕre, 3. v. a. [prae, "before"; scrībo, "to write"] *To order; to prescribe; to expound.*

prae-ser-tim, adv. [prae, "before"; sĕr-o, "to arrange"] *Especially.*

praesĭd-ĭum, ĭi, n. [praesĭd-ĕo, "to sit before"; hence, "to guard"] *Protection; a garrison.*

praestā-bĭlis, bĭle, adj. [praest-o, in force of "to be superior"] *Excellent.*

praesta-ns, ntis, adj. [id.] *Superior, distinguished, excellent.* Comp.: praestant-ĭor; (Sup.: praestant-issĭmus).

prae-sto, stĭti, stĭtum and stătum, stāre, 1. v. n. [prae, "before"; sto, "to stand"] *To be superior.*

prae-stringo, strinxi, strictum, stringĕre, 3. v. a. [prae, "in front"; stringo, "to bind"] *To obscure, dazzle.*

prae-sum, fŭi, esse, v. n. [prae, "before"; sum, "to be"] With Dat.: *To have the charge of.*

praeter-ĕā, adv. [see derivation of postea] *Besides.*

praeter-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. [praeter, "beyond"; ĕo, "to go"] *To go beyond; to pass by.*

praetĕrĭ-tus, ta, tum, adj. [praetĕrĕo, "to go by"] *Past.*—As Subst.: praetĕrĭta, ōrum, n. plur. *Past things.*

prātum, i, n. *A meadow* [Sans. PRATH, "to spread out"].

prīm-ārĭus, ārĭa, ārĭum, adj. [prīmus, "first"] *Chief, principal.*

prīm-o, prīm-um, adv. [prīm-us, "first"] *Firstly, in the first place; for the first time.*

prīm-um; see prīmo.

prī-mus, ma, mum, sup. adj. [fr. prae, "before"; with sup. suffix mus] *First.*—Adverbial expression: in primis, *especially.*

prīn-cep-s, cĭp-is, adj. [fr. prīm-us, "first"; căp-ĭo, "to take"] *First,* whether in order or time.—Of rank: *The first, chief.*—As Subst.: princeps, ĭpis, m. *A leading man.*

princĭp-ātus, ātūs, m. [prin-ceps, "chief"] *The pre-eminence, precedence.*

princĭp-ĭum, ĭi, n. [princeps, "first"] *A beginning.*

pris-tĭnus, tĭna, tĭnum, adj. [for prius-tinus; prius] *Former.*

prīvā-tus, ta, tum, adj. [prīvo] *Private.*—As Subst.: prīvā-tus, i, m. *A*

private person; i.e. one not in any public office.

prīv-o, āvi, ātum, āre, 1. v. a. [prīv-us, "single"] With Abl.: *To deprive of.*

prō, prep. gov. abl. *For, instead of; for, as; for, in return for; for, in behalf of; in proportion to* [Gr. πρό].

prŏb-e, adv. [prŏb-us, "good"] *Well.*

prŏb-o, āvi, ātum, āre, 1. v. a. [prŏb-us, "good"] *To regard as good; to approve of.*

prŏbrum, i, n. *Disgrace, shame; a disgraceful act.*

prŏ-bus, ba, bum, adj. [Sans. PRABHUS, "strong"] *Good.*

prō-cēdo, cessi, cessum, cēdĕre, 3. v. n. [pro, "forth"; cēdo, "to go"] *To advance; to advance* in age.

prōcēr-ĭtas, ĭtātis, f. [prōcēr-us, "lofty"] *Loftiness, height.*

prō-crĕo, creāvi, creātum, creāre, 1. v a. [pro, "forth"; crĕo, "to bring forth"] *To bring forth, produce.*

prŏcul, adv. [procello, "to drive forwards"] Of place: *At a distance, far off.*

prōd-ĭtĭo, ĭtiōnis, f. [prōdo, "to betray"] *A betrayal.*

prō-do, dĭdi, dĭtum, dĕre, 3. v. a. [pro, "forth *or* forwards"; do, "to put"] *To betray; to hand down, transmit.*—proditum est, *it has been handed down.*

prō-dūco, duxi, ductum, ūcĕre, 3. v. a. [pro, "forwards"; dūco, "to lead"] *To prolong.*

proelĭum, ĭi, n. *A battle* [perhaps for provilium, pro-dvilium; compare duellum (bellum)].

prō-fect-o, adv. [fr. pro, "for"; factum, "a deed"] *Doubtless, without doubt.*

prŏfectus, a, um, P. perf. of prŏfĭciscor.

prō-fĕro, tŭli, lātum, ferre, v. a. [pro, "forwards"; fĕro, "to bear"] *To bring forwards; to mention.*

prŏ-fĭc-iscor, fec-tus sum, fĭc-isci, 3. v. dep. n. inch. [fr. pro, "forward"; făc-io, "to make"] *To set out.*

prō-fĭtĕor, fessus sum, fĭtēri, 2. v. dep. [fr. pro, "openly"; fătĕor, "to own"] *To profess.*

prŏ-fŭgĭo, fūgi, fŭgĭtum, fŭgĕre, 3. v. n. [pro, "forth"; fŭgĭo, "to flee"] *To flee forth* or *away.*

prō-grĕdĭor, gressus sum, grĕdi, 3. v. dep. [from pro, "forth"; grădĭor, "to step"] *To advance, proceed.*

prŏpāgā-tĭo, tĭōnis, f. [prōpāgo, "to set *or* plant"] *Propagation.*

prŏ-pāg-o, ĭnis, f. [pro, "forwards"; pango, "to fasten," through root PAG] Of trees: *A layer.*

prŏpe, adv. [pro and demons. suffix pe] *Near.* Comp. *Nearer* propius absum, *(I am distant from it the nearer; i.e.) I am less distant.* Comp.: prŏp-ĭus; Sup. proxĭme.

prŏpĭus, comp. adv.; see prŏpe.

prŏprĭus, a, um, adj. [root PRAE] *Peculiar.*

prop-ter, adv. and prep.: [prŏp-e, "near"] Adv.: *Near.* Prep. gov. Acc. *On account of.*

prōsĭent = prōsint, 3. pers. plur. pres. subj. of prōsum.

prō-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. n. and a. [fr. pro, "before"; spĕcĭo, "to see"] Neut.: With Dat.: *To provide for.* Act.: *To foresee.*—With Acc.: *To look out for, look forward to.*

prō-sum, fŭi, desse, v. n. [pro, "for"; sum, "to be"] With Dat.: *To be useful to.*

prōvectus, a, um, P. perf. pass. of prōvĕho.

prō-vĕho, vexi, vectum, vĕhĕre, 3. v. a. [pro, "forwards"; vĕho, "to carry"] *To carry forwards, or away.* Pass. in reflexive force: In time: *To advance.*

prō-vĕnĭo, vēni, ventum, vĕnīre, 4. v. n. [pro, "forth"; vĕnĭo, "to come"] *To come forward.*

pro-verb-ĭum, ĭi, n. [pro, "in former times"; verb-um, "an expression"] *Adage, proverb.*

proxĭm-e, sup. adv. [proxĭm-us, "nearest"] *Nearest; very recently.*

proxĭmus, a, um, sup. adj. [fr. obsol. prŏp-is, "near"] *The nearest, next*, whether preceding or following.

prudens, ntis, adj. [contracted fr. prō-videns; fr. pro, "before"; vĭdens, "seeing"] *Wise, prudent; intelligent, clever.*

prūden-ter, adv. [for prūdent-ter; fr. prūdens, "prudent"] *Prudently, wisely.* Comp.: prūdent-ĭus; (Sup.: prūdent-issime).

prūdent-ĭa, ĭae, f. [prūdens, "foreseeing"] *Foresight; discretion, prudence; knowledge, skill.*

pūb-esco, ŭi, no sup., escĕre, 3. v. n. [pūb-es, "of ripe age"] *To grow up, ripen.*

publ-ĭcus, ĭca, ĭcum, adj. [contracted and changed fr. pŏpŭl-ĭcus; fr. pŏpŭl-us, "the people"] *Public.*

pŭ-er, ĕri, m. *A boy* [root PU-, "to beget," as in pubes].

pŭĕr-ĭtia, ĭtiae, f. [pŭer, "a boy"] *Boyhood, childhood.*

pug-na, nae, f. [PUG, root of pungo, "to stab," *etc.*] *A battle.*

pugn-o, āvi, ātum, āre, n. [pugn-a, "a fight"] *To fight.* ...gnandum (est), *It must be fought, one must fight.*

pul-cher, chra, chrum, adj. [for pol-cher; fr. pŏl-ĭo, "to polish"] *Beautiful, noble.* Comp.: pulchrĭor; (Sup.: pulcher-rĭmus).

pulchr-ĭtūdo, ĭtū inis, f. [pulcher, "beautiful"] *Beauty, excellence.*

puppis, is [Acc. and Abl. mostly puppim and pup...] *The stern; a ship.*

pūr-e, adv. [pūr-us, "pure"] *Purely, without evil.*

purpŭra, ae, f. *A purple garment* [Gr. πορφυρα].

pū-rus, ra, rum, adj. Of the soil: *Clean*, i.e. *free from weeds.* Morally: *Pure* [akin to Sans. root PÛ, "to purify"].

pŭt-o, āvi, ātum, āre, 1. v. a. [root PU-, "to cleanse," as in putus, "clean"] *To imagine, think.*

Q., abbrev. of Quintus.

quadr-ā-ginta, num. adj. indecl. *Forty* [contr. fr. quattuor-a-ginta; fr. quattuor, "four"; (a) connecting vowel; ginta = κοντα = "ten"].

quadrĭenn-ĭum, ii, n. [quadriennis, "pertaining to four years"; from quattuor, annus] *A space of four years; four years.*

quaero, quaesīvi, quaesītum, quaerĕre, 3. v. a. *To seek; to ask.*

quaeso, v. def. *I pray.*

quaes-tor, tōris, m. [quaero, "to seek"] *A quaestor.*

quā-lis, le, adj.: Interrogative: *Of what sort* or *kind.* Relative: *Of such a sort*, or *kind, as; such as* [quis].

quam, adv. [adverbial acc. fem. of quis] *In what manner.*—After word denoting comparison: *Than.*—In comparisons: *As*:—quam maxĭme, *as much as possible.*—To augment the force of an adj.: *How.*—In designations of time: *That*:—post quam *after that*; ante quam, *before that.*

quam-quam, conj. [quam, "as" repeated] *Although.*

quam-vis, conj. [quam, "as"; vis, 2. pers. sing. indic. pres. of vŏlo, "to will or wish"] *Although, however, however much.*

quando, adv. and conj.: Adv.: *When.* Indefinite: *Ever; because* [akin to Sans. KADÂ, "once"].

quantum, adv. [adverbial neut. of quantus, "as much as"] *As much as.* In distance: *As far as.*—As a correlative to tantum: *As.*

qua-ntus, nta, ntum, adj. [quam] *How great; as great as*; quanti, *of how much value*; quanto, *by how much.* With Superl.: *As great as possible.*

quā-re, adv. [Abl. fem. of quis, and res, respectively] Interrogative: *Why? wherefore?* Relative: *Wherefore.*

quartum, adv. [adverbial neut. of quartus, "fourth"] *For the fourth time.*

quar-tus, ta, tum, num. adj. [fr. quattuor, "four"] *Fourth.*

quă-si, conj. [for quam-si; fr. quam, "as"; si, "if"] *As if, just as as it were.*

quattuor, num. adj. indecl. *Four* [akin to τέσσαρ-ες, τέτταρ-ες; also to Sans. CATUR].

que, enclitic conj. *And*:—que . . . que, *both . . . and* [akin to τέ].

quem-ad-modum (or separately quem ad modum), adv. [ad, with the acc. sing. of qui, and of mŏdus, "manner"] *After what manner, as.*

queo, quīvi *or* quii, **quĭtum**, **quīre**, v. n. *To be able.*

quĕr-ēla, ēlae, f. [quĕr-or, "to complain"] *A complaint.*

1. **qui**, quae, quod, pron.: Relative: *Who, which, what;* quo, neut. abl. sing. as Abl. of measure, with comparative words: *By (what, i.e.) how much*:—ĕo . . . quo, *by so much . . . by how much*:—quo . . . ĕo, *by how much . . . by so much.* Interrogative: *Who? which? what?* Indefinite: *Any.*

2. **qui**, adv. [adverbial neut. abl. sing. of 1. qui, "who"] *How.*

quĭ-a, conj. [for quiam, fr. abl. qui and jam, "whereby now"] *Because.*

quicquid; see quisquis.

quī-cumque, quae-cumque, quod-cumque, pron. rel. [qui, with indef. suffix cumque] *Whoever, whatever, whatsoever.*

quid, adv. [adverbial neut. of quis] *Why? how?*

quī-dam, quae-dam, quod-dam, pron. indef. [qui, in "indefinite" force; suffix dam] *A certain or particular person.*—As Subst.: **quī-dam**, m. *A certain person.* quiddam, *Something.*

quĭdem, adv. *Indeed*:—**ne** quidem, *not even.*

quĭē-sco, vi, tum, scĕre, 3. v. n. [fr. quies, "rest"] *To rest.*—Politically: *To remain neutral.*

quĭēt-e, adv. [quiēt-us, "quiet"] *Quietly.*

quĭēt-us, a, um, adj. [quĭe-sco, "to rest"] *Quiet.*

quī-n, conj. [for qui-ne; fr. quī, abl. of relative pron.; ne = non, "not"] With Subj.: *That not, but that.* For corroboration: *But indeed*:—quin etiam, *yea indeed.*

quin-cunx, uncis, **m.** [fr. quinqu-e, "five"; unc-ĭa, "a twelfth part of an *as*"] Of trees, troops, *etc.*: *The form of the five spots on a dice;* i.e. *oblique lines.*

quinque, num, adj. indecl. *Five* [akin to Gr. πέντε, Sans. PANCAN].

quinquenn-ĭum, ĭi, n. [quinquennis, "pertaining to five years"; fr. quinque, annus] *A space of five years; five years.*

quin-tus, ta, tum, num. adj. [fr. quinqu-e, "five"] *Fifth.*

1. **quis**, quae, quid, pron. interrog.: In direct questions: *What?* i.e. *what sort of* a person *or* thing. In indirect clauses: *Who* or *what* [Gr. τίς].

2. **quis**, quid, pron. indef. *Any, anything; some, somebody, something* [Gr. τις].

quis-piam quae-piam, quod-piam, pron. indef. [qui (indef.), "any"; (s) epenthetic; indef. suffix piam] *Any, some.*—As Subst. m.: *Some one.*

quis-quam, quae-quam, quic-quam *or* quid-quam; pron. indef. [quis, "any one"; suffix quam] *Any, any whatever.*—As Subst.: quisquam, m. *Any one.*—quidquam, n. *Anything.*

quis-que, quae-que, quod-que, pron. indef. [quis, "any"; suffix que] *Each.*—As Subst. m.: *Each one.*—With Superlatives to express universality:—optimus quisque, *all the best.*

quis-quis, no fem., quic-quid, quid-quid *or* quod-quod, pron. indef. *Whatever.*—As Subst.: **quis-quis**, m *Whoever.* **quic quid** or **quid-quid**, n *Whatever.*

quī-vis, quae-vis, quod-vis, pron. indef. [qui, "who"; vis, 2. pers. sing. of vŏlo, "to will"] *Who,* or *what, you please; any whatever.*—As Subst.: quīvis, m. *Any one you will.*

quō, adv. [for quo-m, old form of que-m, acc. masc. sing. of qui, "who"; some say dat. or abl. of qui] *Whither; in order that.*

quō-ad, adv. [orig. quod-ad, **ad**, quod] *Till; as far as; as long as.*

quō-circa, adv. [for quom-circa; fr. quo-m, old form of quem, masc. acc. sing. of qui; circa, "respecting"] *Wherefore.*

quod, conj. [adverbial acc. neut. sing. of qui] *Because; that.*—With other conjunctions: *But:*—quod si, *if.*

quō-mĭnus (or, as two words, quo mĭnus), conj. [quo; mĭnus] With Subj. after verbs of hindering, preventing: *That . . . not; but that; from* doing.

quō-mŏdo, adv. [adverbial ablatives of qui, "what"; mŏdus, "manner"] *In what manner, how.*

quon-dam, adv. [quom = quum, and suffix dam] *At a certain time; once upon a time, formerly.*

quŏn-ĭam, conj. [fr. quom = quum; jam] *Since.*

quŏque, conj. *Also.*

quōque, masc. and neut. abl. sing. of quisque.

quorsus (quorsum), adv. [contr. fr. quom-versus *or* versum; fr. quo-m (= quem), masc. acc. sing. of qui, "who, which"; versus (*or* versum), "towards"] *Whither: to what purpose.*

quŏt-ī-dĭe, adv. [quot, "as many"; dies, "day"] *Daily.*

quŏt-ĭes, adv. [quot, "how many"] *How often.*

quum (old form quom), better cum, relative adv. and causal conj. [for skom, Sans. root SAK-, "together"; Gr. σύν] *When:*—quum . . . tum, *both . . . and:*—quum maxime, *at the very moment, at this* or *that very time. At the time that, while; seeing that, since, although.*

rā-mus, mi, m. *A branch* [akin to Sans. root VARDH, "to grow, increase"].

ră-tĭo, tiōnis, f. [rĕor, "to reckon"] *A reckoning, account; relation, regard,* to a thing; *mode, manner; judgment, reason, consideration.*

rĕ-cēdo, cessi, cessum, cēdĕre, 3. v. n. [rĕ, "away"; cēdo, "to go"] *To go away, depart.*

rĕcens, ntis, adj. *Fresh, recent.*

rĕ-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [fr. rĕ, "back again"; căpĭo, "to take"] *To take back again; to receive, admit, allow.*

rĕ-cĭto, cĭtāvi, cĭtātum, cĭtāre, 1. v. a. [rĕ, cĭto, in force of "to call out"] *To read out* or *aloud; to recite.*

rĕ-cŏquo, coxi, coctum, cŏquĕre, 3. v. a. [rĕ, "again"; cŏquo, "to cook"] *To cook,* or *boil, again.*

rĕcordā-tĭo, tiōnis, f. [rĕcord-or, "to call to mind"] *A calling to mind, remembrance.*

rĕ-cord-or, ātus sum, āri, 1. v. dep. [rĕ, "again"; cor, "the heart"] *To remember, recollect.*

rect-e, adv. [rect-us, "right"] *Rightly, properly.*

rec-tus, ta, tum, adj. [fr. rĕg-o, "to lead straight"] *Upright; proper.*

rĕ-cūs-o, āvi, ātum, āre, 1. v. a. [fr. rĕ, "against"; caus-a, "a cause"] *To refuse.*

red-do, dĭdi, dĭtum, dĕre, 3. v. a. [red (= rĕ with d demonstrative), "back"; do, "to give"] *To return.*

rĕd-ĕo, ĭvi *or* ĭi, ĭtum, īre, v. n. [red (see red-do), "back"; ĕo, "to go"] *To return.*

rĕ-dūco, duxi, ductum, dūcĕre, 3. v. a. [rĕ, "back"; dūco, "to lead"] *To lead back to one's house; to conduct home.*

rĕ-fercĭo, fersi, fertum, fercīre, 4. v. a. [for rĕ-farcĭo; fr. rĕ, in "intensive" force; farcĭo, "to stuff"] *To fill up.*

rĕ-fĕro, tŭli (and ret-tŭli), lātum, ferre, v. a. irreg. [rĕ, "back"; fĕro, "to bear"] *To carry back; to re er.*

rĕfertus, a, um: 1. P. perf. pass. of rĕfercĭo.—2. Pa.: *Filled up.*

rĕ-fĭcĭo, fēci, fectum, fĭcĕre, 3. v. a. [fr. rĕ, "again"; făcĭo, "to make"] *To refresh, invigorate anew.*

refrīgĕrā-tĭo, tiōnis, f. [refrīgĕro, "to cool"] *Coolness.*

re-frīgĕro, frīgĕrāvi, frīgĕrātum, frīgĕrāre, 1. v. a. [rĕ; frīgĕro, "to cool"; fr. frigeo, "to be cold"] *To cool.* Pass. in reflexive force: *To cool one's self.*

rēg-ālis, āle, adj. [rex] *Royal, kingly.*

regn-o, āvi, ātum, āre, 1. v. n. [regn-um, "a kingdom"] *To reign.*

reg-num, ni, n. [rĕg-o, "to rule"] *Royal power; a kingdom, domain, realm.*

rĕgo, rexi, rectum, rĕgĕre, 3. v. a. *To govern; to guide* [Sans. ARG-, ARGAMI, "to obtain"; Gr. ὀρέγω].

rĕ-laxo, laxāvi, laxātum, laxāre, 1. v. a. [rĕ, "again"; laxo, "to stretch out"] *To release, liberate.*

rĕligā-tio, tiōnis, f. [rĕligo, "to bind"] *A binding,* or *tying.*

rĕ-linquo, liqui, lictum, linquĕre, 3. v. a [rĕ, "behind"; linquo, "to leave"] *To leave.*

rĕlĭqu-iae, iārum, f. [rĕli(n)qu-o, "to leave"] *The remains, remainder,* of a thing.

rĕlĭqu-us, a, um, adj. [rĕlinquo] *That is left* or *remains, remaining.* —As Subst.: rĕlĭquum, i, n. *A remainder, residue.—The remaining part of* that denoted by the subst. to which it is joined.—*The rest.*—As Subst.: rĕlĭqui, ōrum, m. plur. *The rest, the others.*

rĕ-măn-ĕo, mansi, no sup., mănĕre, 2. v. n [rĕ, "behind"; măneo, "to remain"] *To remain.*

rĕ-mĭn-iscor, no perf., isci, 3. v. dep. *To remember, recollect* [fr. re, "again"; root MEN, akin to Sans. root MAN, see mens].

rĕmis-sus, sa, sum, adj. [fr. rĕmitt-o, in force of "to unloose"] *Relaxed, gentle.*—Of conversation: *Cheerful.*

rĕ-mŏvĕo, mōvi, mōtum, movēre, 2. v. a. [rĕ, "back"; mŏvĕo, "to move"] *To remove.*

rĕpastĭnā-tio, tiōnis, f. [rĕpastin-o, "to dig up again"] *A digging up again, a re-digging.*

rĕpent-e, adv. [rĕpens, "sudden"] *Suddenly.*

rĕ-pĕrio, pĕri, pertum, perīre. 4. v. a. [fr. rĕ, "again"; pārio, "to produce"] *To find.*

rĕpŭdi-o, āvi, ātum, āre, 1. v. a. [rĕpŭdi-um, "divorce"; fr. pudet] *To scorn; to reject.*

rĕ-pŭĕrasco, no perf. nor sup., pŭĕrascĕre, 3. v. n. [rĕ, "again"; pŭĕrasco, "to become a boy"] *To become a boy again.*

rĕ-pugno, pugnāvi, pugnātum, pugnāre, 1. v. n. [rĕ, "against"; pugno, "to fight"] *To resist.*

rĕ-quies, quiētis and quiĕi (Dat. Sing. and all cases in Plur. wanting), f. [rĕ; quies, "rest"] *Rest, repose.*

rĕ-quiro, quisīvi or quisii, quisītum, quirĕre, 3. v. a. [fr. rĕ, "again"; quaero, "to seek"] *To need, want, require; to miss.*

res, rĕi, f. *A thing, matter.* Adverbial Abl.: re, *in reality.* With or without publica: *The state, republic, property;* see familiaris [akin to Gr. ῥῆ-μα, fr. ῥέ-ω, "to speak," or akin to reor].

rĕ-servo, servāvi, servātum, servāre, 1. v. a. [rĕ, "back"; servo, "to keep"] *To reserve.*

rĕ-sĭdĕo, sēdi, no sup., sidēre, 2. v. n. [fr. rĕ, "back"; sĕdĕo, "to sit"] *To remain, reside.*

rĕ-sisto, stiti, no sup., sistĕre, 3. v. n. [rĕ, "against"; sisto, "to stand"] *To withstand, resist.* With Dat.: resistendum est, *Resistance must be offered to.*

respec-to, tāvi, tātum, tāre, 1 v. a. intens. [respĭcio, "to look at" (rĕ; SPEC, root of spĕcio)] *To look at repeatedly.*

rĕ-spondĕo, spondi, sponsum, spondēre, 2. v. a. and n. [rĕ, "in return"; spondĕo, "to promise"] *To answer, reply.*

respon-sum, si, n. [fr. respond-ĕo, "to answer"] *An answer.*

res-publica, rĕi-publicae, f.; see res.

rĕ-stĭtŭo, stitŭi, stitūtum, stitŭĕre, 3. v. a. [fr. rĕ, "again"; stătŭo, "to set up"] *To restore.*

rĕ-sto, stiti, no sup., stāre, 1. v. n. [rĕ, "behind"; sto, "to stand"] *To remain, be left.*

rĕ-tardo, tardāvi, tardātum, tardāre, 1. v. a. [rĕ, "back"; tardo, "to delay"] *To delay; to impede, retard.*

rĕ-tĭnĕo, tinŭi, tentum, tinēre, 2. v. a. [fr. rĕ; tĕnĕo, "to hold"] *To hold back; to detain. To maintain.*

rĕ-trăho, traxi, tractum, trăhĕr, 3. v. a. [rĕ, "back"; trăho, "to drag"] *To bring back by force.*

rĕ-vertor, versus sum, verti, 3. v. dep. n. [rĕ, "back"; vertor (pass. of verto, in reflexive force), "to turn one's self"] *To return.*

rĕ-vŏco, vŏcāvi, vŏcātum, vŏcāre, 1. v. a. [rĕ, "back"; vŏco, "to call"] *To call back, recall.*

rex, rēgis, m. [fr. rĕg-o, "to rule"] *A king; a prince.*

rīdĕo, rīsi, rīsum, rīdēre, 2. v. n. *To laugh* [prob. akin to Boeotian κρίδδω = γελάω].

rītĕ, adv. [an old abl. form collat. with ritu] *Duly, rightly.*

rō-b-ur, ŏris, n. *Strength* [probably akin to Gr. ῥω, root of ῥώννυμι, "to strengthen"].

rōbus-tus, ta, tum, adj. [fr. rōbur] *Robust.*

rōr-o, āvi, ātum, āre, 1. v. a. [ros, "dew"] *To bedew, moisten.*—P. pres.: Without Object: Of cups: *Yielding the wine drop by drop.*

ros-trum, tri, n. [fr. rōd-o, "to gnaw"] Of a ship: *The beak*, or *projecting prow.*—Plur.: Rostra. *The Rostra;* i.e. the place in the forum whence public men addressed the people: so called from being ornamented with *the beaks* of the ships of the Antiates taken in the Latin War.

rūga, ae, f. *A wrinkle.*

rūmor, ōris, m. *Report, common talk* [Sans. root RU-, "roar"].

rus-tĭcus, tĭca, tĭcum, adj. [fr. rus, "the country"] *Rustic.*

săc-er, ra, rum, adj. *Sacred.*—As Subst.: săcrum, i, n. *A religious rite* or *solemnity* [root SA-; Gr. σάος, σῶος, "safe"].

săcerdōt-ĭum, ii, n. [săcerdos, "a priest"] *A priesthood.*

săcrum, i; see săcer.

saep-e, adv. [obsol. saep-is, "frequent"] *Frequently.* In connexion with nŭmĕro (abl. of nŭmĕrus, "number"), or as one word, saepenŭmĕro: *Very often* or *frequently.* Comp.: saepius; sup.: saepissime.

saepe-nŭmĕro; see saepe.

sal-tus, tūs, m. [săl-io, "to leap"] *A leaping.*

sălubr-ĭter, adv. [sălubr-is, "healthful"] *Healthfully, salubriously.* Comp.: sălubr-ĭus; (Sup.: sălūber-rĭme).

sălūs, tis, f. [root SAR, "to guard"; whence servus] *Safety.*

sălūt āris, āre, adj. [sălus, "health"] *Healthful, healthy.*

sălūt-o, āvi, ātum, āre, 1. v. a. [sălus, "health"] *To greet, to salute.*

săn-e, adv. [săn-us, "sound in mind"] *Truly, indeed.*

săpĭ-ens, entis, adj. [săpĭ-o, "to be wise"] *Wise.*—As Subst. m.: *A wise man.* Comp: săpĭent-ĭor; Sup.: săpĭent-issĭmus.

săpĭent-er, adv. [fr. săpĭens, "wise"] *Wisely, as a wise man,* etc., *would do.*

săpĭent-ĭa, ĭae, f. [săpĭens] *Wisdom.*

săp-ĭo, īvi *or* ĭi, no sup., ĕre, 3. v. n. *To be wise* [akin to Gr. ὀπ-ός, "juice"].

sar-mentum, menti, n. [fr. sarp-o, "to cut off"] *A twig* cut from a tree.

săt; see sătis.

săt-ĭĕtas, ĭĕtātis, f. [săt-is (adj.), "enough"] *Satiety.*

săt-ĭo, ĭāvi, ĭātum, ĭāre, 1. v. a. *To satisfy, sate* [satis].

săt-is (săt), adv. *Sufficiently, enough.*—As Adj.: *Sufficient, enough* [root in Gr. ἄδην. Satis is weakened from the comp. satius].

sătŭr-ĭtas, ĭtātis, f. [sătur, "full"] *Fulness, plenty.*

1. **sătus**, a, um, P. perf. pass. of sĕro.

2. **să-tus**, tūs, m. [sĕro, "to plant"] Of vines: *A planting.*

scando, scandi, scansum, scandĕre, 3. v. a. *To climb* [akin to Sans. root SKAND, "to mount"].

scĕlus, ĕris, n. [Sans. root SKHAL, "to fall"] *Wickedness, guilt.*

scēna (scaena), ae, f. *The stage* [equal to σκηνή].

scĭent-ĭa, ĭae, f. [scĭens, "knowing"] *Knowledge, science.*

sci-lĭcet, adv. [contr. fr. scire licet, "it is permitted to know"] *Indeed; that is to say.* Ironically: *Forsooth.*

scĭo, scīvi *or* scii, scītum, scīre, 4. a: *To know:*—haud scio an, *I know not whether or not* = *perhaps* [root SCI-; Gr. κείω (for σκείω), "to split].

scortum, i, n. *A harlot.*

scrībo, scripsi, scriptum, scrībĕre, 3. v. a. *To write* [akin to γράφω].

sĕcŭlum (better saeculum), i, n. *A generation* [root SA-, in satus, sero].

sēcum = cum se; see cum.

sĕcund-um, prep. gov. acc. [sĕcundus, in etym. force of "following"] *According to.*

sĕc-ūris, ūris, f. [sĕc-o, "to cut" *An axe:*—sĕcūri fĕrīre, *(to strike with the axe,* i.e.) *to behead.*

sĕd, conj. [same word as sed = sine, "without"] *But:*—sed enim, *but indeed.*

sĕdĕo, sēdi, sessum, sĕdēre, 2. v. n. *To sit* [akin to Gr. root ἑδ, as found in ἕδ-ος, "a seat"; and to Sans. root SAD, "to sit"].

sĕ-ges, gĕtis, f. [root SAG-, "to fill; Gr. σάττω] *A corn-field.*

sē-men, mĭnis, n. [fr. sĕro, "to sow"] *Seed.*

sem-per, adv. *Always* [root SAM-; Gr. ἁμ-; and per = παρά].

sĕn-ātor, ātōris, m. [sĕnex, "an old man"] *A senator.*

sĕn-ātus, ātūs, m. [id.] *The Senate;* i.e. *the council of elders.*

sĕnect-a, ae, f. [sĕnect-us, "old"] *Old age.*

sĕnec-tus, tūtis, f. [fr. sĕnex, "old"] *Old age.*

sĕn-esco, ŭi, no sup., escĕre, 3. v. n. inch. [sĕn-ĕo, "to be old"] *To grow,* or *become, old.*

sĕn-ex, is (originally ĭcis), adj. [Sans. SANAS, "old"] *Old, aged.*—As Subst. m.: *An old man.*

sĕn-īlis, īle, adj. [sĕnex] *Of,* or *belonging to, an old man.*

sĕn-ĭum, ĭi, n. [sĕn-ĕo, "to be old"; hence "to be feeble from age"] *Feebleness, debility of age.*

sen-sim, adv. [fr. sent-ĭo, "to perceive"] *Gradually.*

sen-sus, sūs, m. [fr. sent-ĭo, "to feel"] *Feeling, sense, perception.*—Plur.: *The senses; understanding.*

sentent-ĭa, ĭae, f. [fr. sentiens, "thinking"] *An opinion; an official sentence* or *decision.*—*A thought expressed in words.*

sentīna, ae, f. *The water in the hold of a vessel; bilge-water.*

sentĭo, sensi, sensum, sentīre, 4. v. a.: *To feel; to perceive; to think.*

septem, num. adj. indecl. *Seven* [akin to Gr. ἑπτά, Sans. SAPTAN].

sept-ĭmus, ĭma, ĭmum, num. adj. [sept-em, "seven"] *Seventh.*

sept-ŭā-ginta, num. adj. indecl. [sept-em, "seven"; (ua) epenthetic; ginta (= κοντα), "ten"] *Seventy.*

sĕpul-crum, cri, n. [sĕpĕlĭo, "to bury"] *A tomb, sepulchre:*—lĕgens sepulcra, *reading the (inscriptions on the) sepulchres.*

sĕpul-tura, tūrae, f. [id.] *A burial, sepulture.*

sĕqu-or, ūtus (*or* secūtus) sum, i, 3. v. dep. *To follow* [akin to Gr. ἕπομαι; Sans. root SAK-, "to follow"].

ser-mo, mōnis, m. [commonly referred to sĕr-o, "to connect"] *Conversation, discourse, style.*

sĕro, sēvi, sătum, sĕrĕre, 3. v. a. *To plant; to sow* [root SA; akin to Sans. root SU, "to beget"].

serp-o, si, tum, ĕre, 3. v. n. Of the vine: *To creep along* [akin to Gr. ἕρπω].

serv-o, āvi, ātum, āre, 1. v. a. *To keep, preserve* [from same source as servus; see servus].

serv-us, i, m. *A slave* [probably akin to Gr. ἐρύω, "to drag"; or compare salus].

sessum, Sup. in um fr. sĕdĕo.

sĕvēr-ĭtas, ĭtātis, f. [sĕvērus, "serious"] *Seriousness* of character, *gravity.*

sex, num adj. plur. indecl. *Six* [akin to Gr. ἕξ].

Sex., abbrev. of Sextus.

sex-ā-ginta, num. adj. indecl. [sex, "six"; (ā) connecting vowel; ginta = κοντα = "ten"] *Sixty.*

sex-tus, ta, tum, num. adj. [sex, "six"] *Sixth.*

si, conj. *If* [from a pronom. stem = Gr. ἑ.]

si-c, adv. [for si-ce, akin to hic, "this"; suffix ce] *So, thus; in such a way* or *manner*:—sic . . . ut, *in such a way . . . that.—To such a degree;* sic, ut, *to such a degree, that.*

sicc-ĭt-ās, ĭtātis, f. [sicc-us, "dry"] *Dryness.*

sīc-ut (sīc-ŭti), adv. [sic, "so"; ut, "as"] *Just as; as if.*

sign-ĭ-fĭc-o, āvi, ātum, āre, 1. v. a. [fr. sign-um, "a sign"; făc-io, "to make"] *To show; indicate, mean, typify.*

silv-esco, no perf. nor sup., escĕre, 3. v. n. inch. [silv-a, in force of "foliage"] *To run to wood.*

sĭm-ĭlis, ĭle, adj.: *Like* [akin to Gr. ὅμοιος, Sans. SAM-A, in force of "like"]

sim-plex, plĭcis, adj. [fr. sim = sem in semel; plic-o, "to fold"] *Simple; unmixed.*

sī-n, conj. [shortened fr. si-ne; fr. si, "if"; ne, "not"] *If on the contrary, but if.*

sĭne, prep. gov. abl. *Without* [si, the demonstrative instrumental, and neg. ne].

sī-qui, qua, quid *or* quod, indef. pron. adj. [si, "if"; qui, "any"] *If any.*

sī-quĭdem, conj. [si, "if"; quĭdem, "indeed"] *I indeed.*

sī-quis, siquid, indef. pron. subst. [si, "if"; quis, "any one," *etc.*] *If any one; if anything.*

sĭ-t-ĭs, tis (Acc. sĭtim; Abl. sĭti), f. *Thirst* [akin to siccus].

sī-ve, (contr. seu), conj. [si, "if"; ve, "or"] *Or if, whether*:—sive.. sive, *whether..or.*

sŏcer, ĕri, m. *A father-in law* [akin to Gr. ἑκυρ-ός].

sŏcius, ĭi, m.: *A comrade; an ally, confederate* [root SEC- of sequor].

sŏdālis, is, comm. gen. *A companion.*

sŏdāl-ĭtas, ĭtātis, f. [sŏdālis, "a companion"] *A company assembled for feasting, a dining-club.*

sōl, sōlis, m. *The sun* [akin to Gr. ἥλ-ιος, Sans. SVAR].

sŏl-ĕo, ĭtus sum, ēre, 2. v. semi-dep. n. *To be accustomed.*

soll-ers, ertis, adj. [fr. soll-us, "all, whole"; ars, "art"] *Skilled, expert, ingenious.* Comp.: sollert-ior; (Sup.: sollert-issimus).

sollert-ĭa, ĭae, f. [sollers, "clever"] *Cleverness, skill, ingenuity.*

sollĭcĭt-o, āvi, ātum, āre, 1. v. a. [sollĭcit-us, "anxious"] *To render anxious; to harass.*

soll-ĭ-cĭ-tus, ta, tum, adj. [soll-us (=totus), "whole"; cĭ-ĕo, "to move"] *Anxious.*

sōl-um, adv. [adverbial neut. of sōl-us, "alone"] *Only.*

sō-lus, a, um, adj.: *Alone* [orig. the same with sollus=totus].

somnĭcŭl-ōsus, ōsa, ōsum, adj. [somnus, "sleep"] *Drowsy; sluggish.*

som-nus, ni, m. *Sleep* [akin to Gr. ὕπ-νος, Sans. SVAP-NAS].

Sp, abbrev. of Spurius.

spar-go, si, sum, gĕre, 3. v. a. *To scatter, strew* [σπαρ, root of σπείρω, "to sow"; hence, "to scatter like seed"].

spătĭum, ĭi, n.: *A race-course.*—Of time: *A space, interval* [root SPA- to draw; Gr. σπάω].

spĕcĭ-es, ēi, f. [spĕcĭ-o, "to see"] *Appearance.*

spec-to, tāvi, tātum, tāre, 1. v. a. intens. [spĕc-io, "to behold"] *To look at; to be a spectator* at games.

sperno, sprēvi, sprētum, spernĕre, 3. v. a. *To despise, scorn* [akin to Sans. root SPHUR, "to destroy"].

spēr-o, āvi, ātum, āre, 1. v. a.: *To hope for.* With Inf.: *To hope.*

spē-s, ĕi, f. [root SPA-. See spatium] *Hope.*

spicus, i, m. = spica [root SPI, "to be sharp"].

spīca, ae, f. *An ear* of corn.

spīcum, i, n. = spica.

spīr-ĭtus, ĭtūs, m. [spīr-o, "to breathe"] *Breath.*

splend-esco, ui, no sup., escere, 3. v. n. inch. [splendeo, "to shine", *To become bright; to gain brilliance.*

splendid-e, adv. [splendidus, "splendid"] *Nobly.*

splend-or, ōris, m. [splendeo, "to shine"] *Magnificence; honor, dignity.*

sponte; see spontis.

spon-tis, Gen., and sponte, Abl. (fr. an obsolete spons, of which no other cases than the above are found), f. [fr. spond-eo, "to pledge"] Abl. sponte, with or without possessive pron.: *Of one's (my, thine, his, etc.) own accord; freely, spontaneously.* Sua sponte: *For its own sake.*

stădium, ii, n. *A race-course* [Gr. σταδιον].

stă-tio, tiōnis, f. [sto, "to stand"] Of soldiers: *A post, station.*

stercŏr-o, āvi, ātum, āre, 1. v. a. [stercus, "manure"] *To manure* the ground.

sti-pen-dium, ii, n. [fr. stips, in original force of "small coin" heaped up; pendo, "to pay"] *Military service.*

stip-o, āvi, ātum, āre, 1. v. a. *To surround* [akin to Gr. στείβ-ω, "to tread down"; or στέφω, "to crowd upon"].

stirps, is. f. (rarely m.) *The lower part* of a tree, plant; *a stock, stem* [root STAR-: compare sterno, Gr. στορέννυμι].

sto, stĕti, stātum, stāre, 1. v. n. *To stand* [akin to Gr. στά-ω, ἵ-στη-μι; Sans. root STHÂ].

stru-o, xi, ctum, ĕre, 3. v. a. *To build; to arrange* [akin to Gr. στορέννυμι, Sans. root STRI, "to spread"].

studiōs-e, adv. [studiōs us, "eager, zealous"] *Zealously, diligently.*

stud-ium, ii, n. [stud-eo, "to be eager"] *Zeal; application to learning, study.*

stult-itia, itiae, f. [stultus, "foolish"] *Folly.*

stul-tus, ta, tum, adj. [akin to stŏl-idus, "dull"] *Foolish.*

stŭprum, i, n. *Debauchery.*

suādeo, suasi, suāsum, suadēre, 2. v. a. *To advise; to advocate,* or *support,* the passing of a law [akin to Sans. root SVAD, "to please"].

suā- or, sōris, m. [fr. suād-eo] *An advocate.*

suav-ĭtas, itātis, f. [suavis, "sweet"] *Sweetness, pleasantness, charm.*

sŭbactus, a, um, P. perf. pass. of sŭbigo.

sŭb-ĭgo, ēgi, actum, igĕre, 3. v. a. [fr. sŭb, "from beneath"; ăgo, "to put in motion"] Of the soil as Object: *To break* or *plough up; to cultivate.*

sŭbit-o, adv. [sŭbit-us, "sudden"] *Suddenly.*

sub-vĕnio, vēni, ventum, vĕnire, 4. v. n. [sŭb, "behind"; vĕnio, "to come"] *To aid, succor.*—subveniendum est, *Aid must be given.*

succid-ia, iae, f. [succid-o, "to cut below"] *A flitch* of bacon.

suc-cumbo, cŭbui, cŭbitum, cumbĕre, 3. v. n. [fr. sub, "beneath"; cumbo, "to lie down" *To yield, submit.*

succus (better sucus), i, m. [fr. sūg-o, "to suck"] *Moisture.*

sŭi, pron. pers sing. and plur. *Of himself, herself, itself,* or *themselves.*

sum fŭi, esse, v. n.: *To be* [in pres. tenses akin to Gr. ἐσ-μι=εἰμί, and Sans. root AS, "to be"; in perf. tenses, and in fut. part. akin to Sans. root BHŪ, "to be," and Gr. φύω].

summus, a, um; see sŭperus.

sū-mo, mpsi, mptum, mĕre, 3. v. a. [fr. sŭb, "up"; ĕmo, "to take"] *To take up; to assume* to one's self.

sŭperior, us; see sŭpĕrus.

sŭpĕr-o, āvi, ātum, āre, 1. v. a [sŭper, "past"] *To conquer.*

sŭpĕr-us, a, um, adj. [sŭper, "above"] Comp.: sŭpĕrior, us; *Higher; former; superior.* Sup.: summus, a, um: *Highest; the highest part of* that denoted by the substantive to which it is in attribution; *the top of; utmost, extreme; supreme; most distinguished.* suprēmus, a, um, In time: *Longest; latest, last, final.*

supervăc-ānĕus, ānĕa, ānĕum, adj. [a lengthened form of sŭpervăc-ŭus, "exceedingly empty"; hence, "useless"; hence, "needless"] *Needless, superfluous.*

supplĭc-ĭum, ĭi, n. [supplĭco, "to kneel down"; sub; plico] *Punishment.*

sus-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [fr. subs (= sŭb), "from beneath"; căpĭo, "to take *or* lay hold of"] *To undertake.*

suspic-or, ātus sum, āri, 1. v. dep. [suspĭc-io, "to look at secretly"] *To suspect; to apprehend.*

suste-to, tāvi, tātum, tāre, 1. v. a. intens. [sustĭneo, "to hold up"] *To sustain.*

sus-tĭnĕo, tĭnŭi, tentum, tĭnēre, 2. v. a. [fr. subs (= sub), "upwards, up"; tĕnĕo, "to hold"] *To bear, support.*

sŭ-us, a, um, pron. poss. [sŭi, "of himself," *etc.*] *His*, etc., *own; his.*—As Subst.: sŭi, ōrum, m. plur. *Those belonging to him*; i.e. *his family; his* or *their friends.*

T., abbrev. of Titus.

tā-lis, le, adj. *Such*:—tālis..quālis, *such..as.*—As Subst.: tālĭa, um, n. plur. *Such things* [prob. akin to a demonstr. pronominal root TO, "this"; and Gr. article, τό].

tālus, i, m. [for taxlus, root TAK-: compare Gr. τάσσω] *A pastern-bone* of animals. Pastern-bones, and sometimes imitations of them in metal, were often used instead of dice.

tam, adv. [orig. acc. fem. of demons. root TA-] With Adj. or Adv.: *So*:—tam..quam, *so..as.*

tamdiu, adv. *So long.*

tămen, adv. [perhaps a lengthened form of tam, "so"] *Nevertheless, still.*

tam-quam (tan-quam), adv. [tam, "so"; quam, "as"] *Just as, as it were; as if.*

tan-dem, adv. [for tam-dem; fr. tam, "so"; demonstrative suffix dem] *At length.* In interrogative clause: *Pray.*

tantŭ-lus, la, lum, adj. dim. [fr. tantus] *So little.*

tant-um, adv. [adverbial neut. of tant-us, "so much"] *So much*:—tantum..quantum, *so much..as; only.*

tant-us, a, um, adj.: *So much*.—As Subst.: tantum, i, n. *So much.*—tanto, *By so much; so great*:—As Subst.: tanta, ōrum, n. plur. *So great things.*—Of number: *So many* [akin to Sans. TAVANT, "so much"].

tar-dus, da, dum, adj. [prob. for trah-dus; fr. trăh-o, "to draw"] *Slow, stupid.*

taurus, i, m. *A bull* [Gr. ταῦρος, akin to Sans. STHÛR-IN, "a beast of burden"].

tecum = cum te; see cum.

tĕmĕr-e, adv. [Sans. TIMIRA, "dark"] *Rashly.*

tĕmer-ĭtas, ĭtātis, f. [id.] *Rashness.*

tempĕrant-ĭa, ĭae, f. [tempĕrans, "moderate"] *Moderation.*

tempestiv-ĭtas, ĭtātis, f. [tempestivus, "seasonable"] *Seasonableness.*

tempest-ĭvus, ĭva, ĭvum, adj. [fr. tempestas, "a season"] *Seasonable; early; prolonged.*

tem-pus, pŏris, n. *Time; a particular time; an occasion, season* [root TEM, akin to τέμ-νω, "to cut"].

tĕn-ĕo, ŭi, tum, ēre, 2. v. a. [akin to ten-do; root TEN, or TAN; Gr. τείνω] *To hold, keep, have; to maintain.* Pass.: *To be controlled* or *influenced.*

tĕnŭ-is, e, adj. *Thin.*—Of health: *Indifferent, poor* [akin to Sans. TANU, "thin"].

tĕp-ĕ-făcĭo, fēci, factum, făcĕre, 3. v. a. [tĕp-ĕo, "to be warm"; făcĭo, "to make"] *To warm.*—Pass.: tĕpĕ-fīo, factus sum, fĭĕri.

tĕp-or, ōris, m. [tĕp-ĕo, "to be moderately warm"] *Warmth.*

termĭn-o, āvi, ātum, āre, 1. v. a. [termĭn-us, "a boundary"] *To terminate.*

ter-mĭnus, mĭni, m. *A limit* [akin to Sans. root TAR, "overcome"].

terra, ae, f. *The earth* [prob. akin to Gr. τέρσομαι, "to be, *or* become, dry"; Sans. root TARSH, "to thirst"].

ter-tĭ-us, tĭa, tĭum, num. adj. [tres, "three"] *Third.*

tessĕr-a, ae, f. *A die* or *dice.* The tessarae were small cubes of wood, bone, or ivory [Gr. τέσσαρες, "four"].

thĕātrum, i, n. *A theatre* [Gr. θέατρον].

thēsaurus, i, m. *A treasure* [Gr. θησαυρός].

tībī-cen, cĭnis, m. [fr. tībĭ-a, "a pipe *or* flute": căn-o, "to play" on a musical instrument] *A piper, flute-player.*

tĭm-ĕo, ŭi, no sup., ēre, 2. v. n. *To fear.*

tītillā-tĭo, tĭōnis, f. **tītillo,** "to tickle"] *A tickling.*

tŏg-a, ae, f. [fr. tĕg-o, "to cover"] *A toga;* i.e. the outer garment of a Roman citizen.

tŏlĕrā-bĭlis, bĭle, adj. [tŏlĕro, "to bear"] *Tolerable.*

tollo, sustŭli, sublātum, tollĕre, 3. v. a.: *To lift up; to remove* [root TOL, akin to Sans. root TUL, "to lift"; Gr. τλάω, "to bear"]

tŏt, num. adj. indecl. *So many.*

tō-tus, ta, tum, adj. *The whole* or *entire: the whole of* [akin to Sans. root TU, "to increase"].

trac-to, tāvi, tātum, tāre, 1. v. a. intens. [fr. trăh-o] *To take in one's hand, to handle.*

trā-do, dĭdi, dĭtum, dĕre, 3. v. a. [tra (= trans), "across"; do, "to give"] *To give up, deliver; to narrate, report.*

trā-dūco, duxi, ductum, dūcĕre, 3. v. a. [tra (= trans), "across": dūco, "to lead"] Of time as Object: *To pass, spend.*

trăgoedĭa, ae, f. *Tragedy* [Gr. τραγῳδία, literally "goat-song," because at the representation of early tragedies a goat was sacrificed, or was given as the prize; or else because the actors were clothed in goat-skins].

tranquillus, a, um, adj. *Calm, quiet.*

trĭb-ūnus, ūni, m. [trĭb-us, "a tribe"] *A tribune.*

trĭb-ŭo, ŭi, ūtum, ŭĕre, 3. v. a.: *To give, bestow; to assign* [tribus].

trĭc-ēsĭmus, ēsĭma, ēsĭmum, num. adj. [fr. trīgint-a, "thirty"] *Thirtieth.*

trist-e, adv. [adverbial neut. sing. of tristis, "sad"] *Sadly.* Comp.: *With greater difficulty.* Comp.: trist-ius.

trĭumph-o, āvi, ātum, āre. 1. v. n. [trĭumph-us, "a triumph"] *To have,* or *enjoy, a triumph.*

trĭumphus, i, m. *A victory, triumph* [θρίαμβος, a processional hymn in honor of Bacchus].

truncus, i, m. *The trunk,* or *stem,* of a tree [fr. truncus, "maimed"].

tu, pron. pers. *Thou, you* [τύ, Doric form of σύ].

tŭ-ĕor, ĭtus sum, ēri, 2. v. dep.: *To behold.*—With accessory notion of care or protection: *To protect, defend, support, uphold; to manage, take care of.*

tum, adv.: *Then.*—In correlative statements: **tum . . . tum,** *now . . . now; both . . . and* [prob. akin to a demonstr. root TO; Gr. τό].

tunc, adv. dem., of time [**tum** and **ce**] *Then.*

turba, ae, f. *A crowd, throng* [akin to Gr. τύρβη].

tŭ-us, a, um, pron. poss. [tu, "thou *or* you"] *Thy, thine.*

tyrannus, i, m. *A despot, tyrant* [Gr. τύραννος].

ūber, ĕris, adj. [ūber, "a teat"] *Fruitful, fertile; copious.* Comp.: ūbĕr-ior; (Sup.: ūber-rĭmus).

ŭ-bi, adv. [for quo-bi] Of place: Relative: *Where.* Interrogative: *In what place? where?* Of time: *When.*

ul-lus, la, lum, adj. [for un-lus; fr. un-us, "one"] *Any.*

ultĭmus, a, um, sup. adj.: In place: *Most distant* or *remote.* In time: *Latest, last* (Comp.: ultĕrĭor).

ultr-o, adv. [obsol. ulter, "beyond"] *Besides; o one's own accord.*

umbra, ae, f. *Shade; a shady place.*

ūn-ā, adv. [adverbial abl. of ūn-us, "one"] *At the same time, together.*

u-nde, adv. [for cu-nde (= qu-nde), fr. qu i] *Whence; from whom.*

undēvīc-ēsĭmus, ēsĭma, ēsĭmum, num. adj. [fr. undēvīgint-i, "nineteen"] *Nineteenth.*

ūn-ĭcus, ĭca, ĭcum, adj. [ūn-us, "one"] *One* and no more; *unique.*

ūn-ĭ-versus, versa, versum, adj. [ūn-us, "one"; versus, "turned"] *All together; the whole, universal.*

un-quam, adv. [ūn-us, "one"; suffix quam] *Ever.*

ūn-us, a, um, adj. *One; alone, only* [akin to Gr. εἷς, ἑν-ός, "one"].

ūnus-quisque, ūnă-quaeque, ūnum-quodque (or as two words, unus quisque, *etc.*), adj. [ūn-us, "one"; quisque, "each"] *Each one.*

urb-s, is, f. [Sans. VARDH-, "to make strong"] *A city.*

urgĕo, ursi, no sup., urgēre, 2. v. a. *To press heavily* [compare Gr. εἴργνυμι, "to shut in"].

u-s-que, adv. [us- for ubs, fr. ubi; and que for qued, old abl. of quis] *Even*:—usque ad, *even to.*

ū-sūra, sūrae, f. [fr. ūt-or, "to use"] *Interest.*

ū-sus, ūs, m. [fr. ūt-or, "to use"] *A using, service, use, practice.*

ut (originally ŭti), adv. and conj. [prob. akin to qui] Adv.: *As, just as; how.* Conj.: *That* = *to* with English Inf.—*So that.*—For ita ut: *In such a way that; to the end that.*

ŭ-ter, tra, trum adj. [prob. like ut, akin to qui] *Which of the two; which.*

ŭter-que, utră-que, utrum-que, pron. adj. [ŭter, "which" of two; que, "and"] *Both.*

ŭter-vis, utră-vis, utrum-vis, pron. indef. [ŭter, "which of the two"; vis (2. pers. sing. pres. ind. of vŏlo, "to wish")] *Either one of the two.*

ŭti; see ut.

ūtĭl-ĭtas, ĭtātis, f. [ūtĭl-is, "advantageous"] *Advantage, benefit.*

ŭtĭ-nam, adv. *Oh! that; would that.*

ūtor, ūsus sum, ūti, 3. v. dep.: With Abl.: *To use, enjoy.*

utrum, adv. [adverbial neut. of ŭter, "which of the two you will"] In direct questions without English equivalent.—In indirect questions: *Whether.*

ūva, ae, f. *A grape* [perhaps fr. root UG-, "to be moist"]

văco, āvi, ātum, āre, 1. v. n.: With Abl.: *To be free from.*

văd-ĭmōnĭum, ĭmōnĭi, n. [vas, "a surety"] *Bail, recognizance.*

vāgīna, ae, f. *A scabbard, sheath.*

vāgĭo, īvi or ĭi, ītum, īre, 4. v. n. Of young children: *To cry.*

vald-e, adv. [contr. fr. vălĭd-e; fr. vălĭd-us, "strong"] *Strongly.*

vălē-tūdo, tūdĭnis, f. [vălĕo, "to be in a certain state of health"] *Health,* whether good or bad.

vallum, i, n. [akin to vallus, "a stake, palisade"] *A rampart.* Of the beard of corn: *A defence.*

văp-or, ōris, m. *Warmth, heat* [Sans. KAPIS, "incense"].

vărĭ-ĕtas, ĕtātis, f. [vărĭus, "various"] *Variety.*

văr-ĭus, ĭa, ĭum, adj. *Varying, various.*

vĕ, enclitic conj. *Or* [akin to Sans. VÂ, a particle denoting "option"].

vel, conj. and adv. [akin to vŏl-o, "to wish"] *Or if you will, or*:—vel . . . vel, *either . . . or.*—Adv.: *Even.*

vēlōc-ĭtas, ĭtātis, f. [vēlox, "swift"] *Swiftness.*

vēnā-tĭo, tĭōnis, f. [vēnor, "to hunt"] *Hunting.*

vĕnĭo, vēni, ventum, vĕnīre, 4. v. n. *To come* [akin to Gr. βα(ί)ν-ω, "to go": Sans. root GÂ, "to go"].

vēr, vēris n. *Spring* [Gr. ἦρ].

verbum, i, n. *A word* [root ER-; Gr. ἐρῶ].

vĕr-ĕor, ĭtus sum, ēri, 2. v. dep. *To feel awe* or *reverence; to fear, dread* [Gr. root OP-; ὁράω, "to see"].

vēri-sĭmĭlis, sĭmĭle, adj. [or, more correctly, two words; veri similis: fr. vēri, gen. of vērum, "truth"; sĭmĭlis, "like"] *Probable.*

ver-nus, na, num, adj. [vēr, "spring"] *Vernal.*

vēr-o, adv. [vēr-us, "true"] *In truth, assuredly; but indeed, however.*

vers-ĭcŭlus, ĭcŭli, m. dim. [vers-us, "a verse"] *A little verse* or *line.*

ver-so, sāvi, sātum, sāre, 1. v. a. Intens. [fr. vert-o, "to turn"] *To turn much* or *often.*—Pass.: ver-sor, sātus sum, sāri; In reflexive force: *To be engaged in; to disturb.*

ver-sus, sūs, m. [fr. vert-o] *A line* in writing.—In poetry: *A verse.*

vēr-um, adv. [vēr-us, "true"] In adversative force: *But.*

vērus, a, um, adj. *True.*—As Subst.: verum, i, n. *Truth.*—vēra, ōrum, n. plur. *True things.*

vesper, ĕris and ĕri, m. *Evening.* Old adverbial Abl.: vespĕri, *In the evening* [Gr. ἕσπερ-ος].

ves-ter, tra, trum, pron. poss. [fr. vos, plur. of tu, "you"] *Your.*

vest-ĭo, īvi *or* ĭi, ītum, īre, 4. v. a. [vest-is, "clothing"] *To clothe, cover.*

vĕt-o, ŭi, ĭtum, āre, 1. v. a. *To forbid.*

vĕt-us, ĕris, adj. *Old, ancient* [prob. akin to Gr. ἔτ-ος, "a year"].

vĕtus-tas, tātis, f. [fr. vĕtus, "old"] *Long duration, great age.*

vĭ-a, ae, f. [akin to vĕh-o, "to carry"] *A way; a road; a journey.*

vĭā-tĭcus, tĭca, tĭcum, adj. [via] *Of a journey.*—As Subst.: vĭātĭcum, i, n. *Travelling money, provision for a journey.*

vĭā-tor, tōris, m. [vĭ-o, "to go along a road"] *A summoner, apparitor.*

vĭc-īnus, īna, īnum, adj. [vĭc-us, "a village"] *Neighboring, adjacent.*—As Subst.: vĭcīnus, i, m. *A neighbor.*

vĭcis-sim, adv. [vĭcis, "change"] *In turn, on the other hand.*

vic-tor, tōris, m. [vi(n)c-o, "to conquer"] *A conqueror.*—As Adj.: *Victorious.*

vic-tus, tūs, m. [fr. root of vīv-o, "to live"] *A living; food, provisions.*

vĭdē-lĭcet, adv. [contr. fr. vĭdēre, "to see"; lĭcet, "it is permitted"] *Clearly.*—In ironical force: *Of course, forsooth.*

vĭdĕo, vīdi, vīsum, vĭdēre, 2. v. a.: Act.: *To see.*—Pass.: *To seem, appear.*—Impers. Pass.: With Dat.: visum est, *it seemed good to; to look at, consider* [akin to Sans. root VID, in original force of "to see"].

viē-tus, ta, tum, adj. [vĭĕo, "to bend together"] *Shrivelled, withered.*

vĭg-ĕo, no perf. nor sup., ēre. 2. v. n. *To be vigorous; to flourish* [Sans. UGRAS, "mighty"].

vĭgil-ant-ĭa, ĭae, f. [vĭgĭlans, "watchful"] *Vigilance.*

vī-gin-ti, num. adj. indecl. *Twenty* [Sans. VIÇATI].

vil-la, lae, f. [probably for vic-la; fr. vīc-us, "a village"] *A country house, villa.*

vīn-ācĕus, ācĕa, ācĕum, adj. [vīnum, in force of "a grape"] *Of,* or *belonging to, a grape; grape-.*

vīn-ārĭus, ārĭa, ārĭum, adj. [vinum, "wine"] *Of,* or *for, wine; wine-.*

vinco, vīci, victum, vincĕre, 3. v. a. *To conquer.*—Of Games as Object: *To gain* by conquering; *to conquer in.*

vinc-ŭlum, ŭli, n. [vinc-ĭo, "to bind"] *A chain, bond.*—Plur.: *Chains, fetters.*

vindĭc-o, āvi, ātum, āre, 1. v. a. *To deliver* [vim, dico].

vīnĕa, ae, f. [fem. of vīnĕus, "of, *or* belonging to, a vine," used substantively] *A vineyard.*

vīnŏlent-ĭa, ĭae, f. [vīnŏlent-us, "full of wine"] *Intoxication from wine.*

vīn-um, i, n. *Wine* [akin to Gr. οἶν-ος].

vĭr, vĭri, m. *A man* [Sans. VĪRA, "a hero"].

vĭrĭd-ĭtas, ĭtātis, f. [vĭrĭd-is, "green"] *Greenness, verdure.*

vĭr-ītim, adv. [vir, "a man"] Distributively: *Man by man.*

vir-tus, tūtis, f. [vir, "a man"] *Valor, virtue, merit.*

vīs, vis (plur. vīres, ium), f. *Strength, power, energy, violence* [Gr. ἴς].

vī-ta, tae, f. [fr. vīv-o, "to live"] *Life.*

vĭtiōs-e, adv. [vĭtiōs-us, "faulty"] *Faultily.*

vĭtĭ-ōsus, ōsa, ōsum, adj. [vĭtĭ-um, "a fault"] *Faulty.*

vītis, is, f. *A vine* [akin to Sans. VITAS, "a cane or reed"].

vĭtium, ii, n. *A fault, defect; a crime, vice* [same root as vieo; prop. "a twist"].

vĭtŭpĕrā-tĭo, tiōnis, f. [vĭtŭpĕr-o, "to blame"; fr. vĭtium, paro] *Blame, censure, blameworthiness.*

vīv-i-rādix, rādīcis, f. [vīv-us, "living"; rādix, "a root"] *A quickset.*

vīvo, vixi, victum, vīvĕre, 3. v. n. *To live* [akin to Sans. root JIV, whence also βι-όω].

vīv-us, a, um, adj. [vīv-o, "to live"] *Living, alive.*

vix, adv. *With difficulty.*

vōbiscum = cum vōbis; see cum.

vŏc-o, āvi, ātum, āre, 1. a. *To call, summon* [akin to Sans. root VACH "to speak, say"].

vŏlo, vŏlui, velle (volt, old form of vult), v. irreg. *To be willing; to wish, desire* [akin to Gr. βολ, root of βό-λ-ομαι = βο(ύ)λ-ομαι, "to wish"; and Sans. root VRI, "to choose"].

volt; see vŏlo.

vŏlunt-ārius, āria, ārium, adj. [fr. vŏluntas, "free-will"] *Voluntary.*

vŏlup-tas, tātis, f. [root of volo; Gr. ἔλπω] *Pleasure.*

vox, vōcis, f. [fr. vŏc-o, "to call"] *A voice; a saying.*

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